THE REFORMATION of Couetousnesse.

Written vpon the 6. Chapter of *Mathew*, from the 19. verse *to the ende of the said Chapter.*

By William Perkins.

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In memoriam Perkinsi.

Is Perkins gone, that whilome was a Lamp,
A Cantabrigian Phôsphor shining farre?
Gon, gon indeed. And yet his deeds remain
As monuments of such a writers worth.
Hei-papist Inarle, cõtend his works to dim,
Thou bites & blots thy wretched selfe, not (him.

He. Clapham.

To the Christian Reader.

IT shall not greatly neede (well disposed Reader) to commend to thy kinde allowance, this godly, learned and necessary Treatise, of the reformation of that sin, which of our ancient Philosophers and Diuines, hath bin condemned for the originall and roote of all euils; since the Author therof (now dead) while hee lined, receiued a true approbatiõ of his faithfull labors from the most iuduciall, graue and learned censures of our time. The neuer-wearied vertues of his inward soule, still laboring like the Sunne to illuminate and enlighten the darkenesse of our vnderstandings, amongst other of his industrious studies, haue left this token to the world, that his whole care and

and endeuour was alwaies bent to the begetting of a generall profit. How neceſſary the publiſhing of ſuch a ſubiect is, in reſpect of the Idolatrous worſhipping of the wicked Mammon, I referre me to the truly-zealous & ſoule-labouring Miniſters in the Lords vineard; whoſe voices like brazen trompets cõtinually ſounding in the obdurate and ſtif-necked worldlings, worke little or no motion at all in them, either for compaſſion of their poore diſtreſſed brethren, or ſaluation of their owne ſoules. My requeſt therefore is, that thou wouldſt reache thy gentle hand of acceptance to the New-yeares gift of a dead man, who by a vertuous and godly life, hath chaſed obliuion from his graue, and now ſuruiueth in the hearts and tongues of all godly Chriſtians.

Fare ye well.

THE REFORmation of Couetouſneſſe.

Math. 6. 19 20.

19. *Lay not vp treaſures for your ſelues vpon the earth, where the moath and canker corrupt, and where theeues digge through, and ſteale.*

20. *But lay vp treaſures for your ſelues in heauen, where neither the moath nor canker corrupteth, and where theeues neither breake through, nor ſteale.*

HEre beginneth the fift part of Chriſts Sermon, containing a ſeuerall diſtinct doc-

trine from the reſt. From this 19. verſe to the 25. is contained a diſcourſe touching the reforme of couetouſneſſe: that is, the diſordered and inordinate care of earthly things. The ground of which diſcourſe, lyeth in this 19. and 20. verſes. In them Chriſt layeth downe a double commaundement.

1 *Firſt, what wee muſt not doo, with a reaſon of the ſame.*
2 *Secondly, what we muſt do, with a reaſon thereof.*

The things forbidden, are the practiſes of couetouſneſſe: of which that wee may ſpeake in order, firſt let vs ſee the ſenſe and meaning of the words.

2. ~~There bee two~~ things contained

tained in them.

Lay not vp,] hoord, heape: The greeke woord ſignifieth more then the tranſlation expreſſeth; and namely, two things: firſt, to gather together: ſecondly, to ſtore vp things gathered together againſt the time to come.

That it hath theſe two ſignifications, ſee *Romaines.* 2. *verſe* 5.

Treaſures,] aboundance of worldly wealth, and excellent things of great price, as Golde, Siluer, Plate, Iewelles, Rings, precious ſtones, &c.

Vpon the earth,] Here he noteth not ſo much the place of treaſure, as the kind of treaſure, earthly.

For your ſelues,] for your owne priuate gaine and commoditie,

moditie, all respects of the good, eyther of the Church or Common-wealth set aside.

Now that we may see what is forbidden, we must first see what he forbad not.

1 First, he forbids not here labour in our calling, wherby we prouide things necessarie for vs and ours: for that were against himselfe. *Gen.* 3.19, *In the sweat of thy face shalt thou eate bread.*

2 Secondly, he forbids not the possession of goods and riches, for they are the blessings of God. *Iob.*

3 Thirdly, he doth not forbid the gathering or keeping of treasure, for the word of God alloweth of some treasure: as 2. *Cor.* 12.14. for the child: and for Act. 11.29. the Church. And *Ioseph* is commended for hoording vp corne in the seuen yeares of plentie,

against

againſt the ſeuen yeares of dearth. *Gen.*41. 48. Yea in the Temple there was a treaſure by the appointment of God, made, maintained, and continued from time to time. Therfore hee dooth not ſimply condemne the gathering of riches, or the laying vp of them.

What forbids he then? Sundry practiſes of couetouſneſſe, implyed in the 19. verſe.

The firſt practiſe is exceſſe in ſeeking worldly wealth, whē men know & keepe no meane, moderation, or meaſure. And that we may ſee the daunger of this vice, I will anſwere this queſtion:

How farre a man may ſeeke and prouide for worldely wealth.

Perkins, W.

In anſwere wherof, I lay this ground for a foundatiō: that is, mens goods muſt be diſtinguiſhed into three ſorts: viz. *neceſſaria, abundātia, ſuperflua*, that is, neceſſarie, abundance, and ſuperfluous.

1 Neceſſarie goods are twofolde: ſome are neceſſary to the nature, and ſome are neceſſarie to the perſon and condition of
1 man. Thoſe which are neceſſary to nature, are ſuch, as without which, neither a man himſelfe, nor his family can liue: as meate, drinke, cloath, and lodging.

2 Thoſe which are neceſſarie to the perſon; that is, to any mans ſtate, condition, calling, or kinde of life, are ſuch as the Artificers Inſtruments, the Trades-mans tooles, and the Students bookes.

Now

Now here ariſeth a queſtion ~~or two~~ by the way:

What goods, and how much is neceſſarie for the perſon.

For anſwere wherof, the opinion and iudgement of the couetous muſt be no rule, becauſe his heart is a ſea vnſatiable, or that cannot be filled.

What then muſt bee the rule thereof?

There is no certaine rule: therefore the iudgement of the wiſe, learned, godly, and Chriſtian frugall men, muſt be the rule to iudge what is neceſſarie: and whatſoeuer is in their iudgement neceſſarie, muſt be ſo accounted.

Further, things neceſſarie

must not bee iudged onely by the preſent vſe, but alſo by the vſe in time to come. As for example: A Trades-man groweth in yeares, and hath nothing to liue on beſides his Trade: his hands and ſight faile him, therefore hee prouides ſomething to maintaine him in his olde age, and layeth it vp for a certaine and neceſſarie vſe in time to come, vntill his death.

Again, a man that hath children: the time will come, when he muſt giue them their portions, and therefore he may prouide for thē againſt they come to age, and hee ſinneth not, but doth well, becauſe it ſerueth for a certaine vſe in time to come. Thus farre of the firſt ſort, that is, of neceſſarie goods. Now of the next.

2 The ſecond kinde is aboundance,

dance, that is, plentie of worldly riches, wherewith a man is ſo ſtored, that hee hath both for a neceſſitie, and alſo for an holy delight and hearts-eaſe.

The third are ſuperfluous. 3
Theſe are ſuch, whereof a man hath neither preſent vſe, nor any certain vſe in time to come. Now I anſwe. e to the firſt queſtion: viz. How farre a man may ſeek & prouide for worldly wealth? I ſay, that things neceſſary for nature, for a mans perſon & place, may be ſought for, and laide vp.

But here is a barre put in by God himſelfe; we may goe no further; we may not ſeeke for aboundance or ſuperfluitie: The reaſon hereof is alledged in the 30. Chapter of the *Prouerbes*, the 8. and 9. verſes, where it is ſaid: *Giue mee not*

Perkins, W.

pouertie nor riches : feede mee with foode conuenient for mee, leaſt I bee full, and denye thee, and ſaye, who is the Lorde? &c.

That which wee muſt aske of God, that we may ſeeke for, and no more : But wee haue no warrant to aske at Gods handes aboundance or ſuperfluitie; Therefore wee may not ſeeke for them. Againe, if wee haue meate and drinke, we muſt therewith be content. 1. *Tim.* 6. 8.

Ob. If wee muſt pray for nothing, or labour for nothing more then is neceſſarie, then what ſhall we doo if God giue aboundance?

Reſp. Wee muſt not ſeeke aboundance. But if God caſt it vpon vs without ſeeking, wee muſt thankefully receiue it, lay it vp, and

and vſe it for the good of the Church and Commō-wealth, and for the good of our owne families.

If this bee ſo, that wee muſt ſeeke for nothing but neceſſaries, then wee muſt learne contentedneſſe therewith, which that we may doo, weigh theſe reaſons following.

Firſt, it is Gods commaundement, that we ſhould be content with things neceſſary, and ſeeke no further, therefore wee muſt be obedient and content. 1

Secondly, a man that is too greedie to lay vp much, can hardly keep a good conſcience, but muſt needs vſe ſome vniuſt meanes. 2

Thirdly, ſuch are ſubiect to the diuels ſnare. 1. *Tim.* 6. 9. 3

Fourthly, in perſecution and times of triall, the richeſt will 4

hardly,

hardly confesse Christ, & hold out, but will be the more easily drawne from Christ, and the confession of the truth, because their mindes are glewed to the things of this world. Heere-vnto may bee added the examples of many Saints, who haue bene contented with little, that they might serue God the better. And also Christes admonition, *How hard it is for a rich man to enter into the kingdome of heauen.* Thus much of the first practise of couetousnesse, which is excessiue seeking of goods, without al measure.

2 The second practise is, when worldly goods are sought onely and principally: which practise Christ meets withal, when he saith: *First seeke the kingdome of God.*

This

This was *Eſaus* ſinne, and the ſinne of the Gadarens, *Math.* 8. who preferred worldly goods before ſpirituall treaſure. And this may be called vnreaſonable diſorder, prepoſterouſneſſe, worldlineſſe, &c.

The third practiſe is, to put our truſt and confidence in riches laid vp, and to make them our God, and rather to forſake God, then them. 1. *Tim.* 6. *Pſal.* 62. 3

The fourth practiſe is, when a man layeth vp for himſelfe onely, and not for the Church nor Common-wealth, but *ſibi ſoli*, this man may bee called churle, niggard. &c. All theſe practiſes of couetouſnes Chriſt condemneth. 4

Thus much concerning that which is forbidden. Now followeth the reaſon.

Where

VVhere moth, rust, and thiefe, &c.] The reason standeth thus: That which is subiect to vanitie, to casualtie and corruption, must not bee our treasure: But earthly goods, gold, siluer, riches, cloathes, &c. are subiect to such things; Therefore they must not bee our treasure.

The Greeke word (*Sès*) is a moath or worme, that wasteth and consumeth the best garments, & may be taken here for any worme, that doth destroy and consume any creature.

Brôsis, a canker. This translation is too strict, for it signifieth any thing that wasteth any creature whatsoeuer. Heere then is set downe the vanitie of the creatures, which vanitie stands in two points.

First, in the corruption.

Secondly,

Secondly, in the abuſe of the creature.

Touching the corruption, it teacheth vs, that gold and ſiluer, yea that al riches haue ſome diſeaſes to waſte them, or ſome canker to ruſt and conſume them.

Touching the abuſe of the creature, it ſtands in this, that it is ſubiect to the iniurie and ill vſage of men, as riches are whē they are hoorded vp, and ſerue for no vſe.

From whence comes this vanitie?

From mans ſinne. *Rom.* 8. 20. which when wee conſider, it puts vs in minde of our ſinnes, howe loathſome they are, that they are cauſes of vanitie to the creatures, both by corruption and abuſe.

Chriſt

Christ seeing men bent and disposed to treasure vp wealth in abundance, calles them back to an other kinde of treasure, better then that, as much as heauen is better then earth; and an heauenly life better thē a little money or mucke. And therefore hee saith: *Lay not vp treasure in earth*: That is, let not all your heart and minde be set vpon this, I can tell you a little better treasure. Here I might take occasiō to inueigh against mens ill dispositions and affections, who will not follow this good counsell, but still preferre earth before heauen, for all this admonition.

Euery man by nature is greedie to gather goods, and desirous to be rich, but fewe care to be rich in God. What profit did the rich men receiue by all their

their treaſure. *Luk.* 16. and 12. Had it not bene a great deale better, if they had poſſeſſed leſſe, ſo they had enioyed this? But let vs come to the 20. verſe.

20. *But lay vp treaſures for your ſelues in heauen, &c.*

This is a ſtraunge inſtruction and precept, to lay vp treaſure in heauen. Why? How ſhould we come there? Ob.

Indeed Chriſt ſaith, it is hard for rich men to come there, and yet they haue meanes to make it eaſie, if they will. Reſp.

How ſhall wee lay vp therefore?

Thus. Lay out here, and lock it not vp, and ſo you ſhall lay vp treaſure in heauen. 1. *Tim.* 6. Otherwiſe, if you lay vp here, and impriſon the coyne, that it can-

cannot be currant, you lay vp a treasure in hell. *Rom.* 2. For by your hardnesse of heart, what doo you else, but treasure vp wrath against the latter day. So that this place seemeth to be a speciall motiue to charitie and liberalitie: but yet it is not to be restrained to that, as if it pertained onely to rich men.

Then how shall the poore lay vp treasure in heauen, who want it in earth?

Very well: for they must make God their treasure, and Christ and his word, and so all their treasure is spirituall and heauenly. And this *Dauid* made more account of then any treasure whatsoeuer. *Ps.* 119. 72. 127. And say with him, *Psal.* 57. *Thou art my portion ô Lord.*

Rich men vse at euery yeares end to cast vp theyr accounts,

to

to ſee how their ſtore and treaſure encreaſeth, and it is not amiſſe. But it were better if they would take a time for this account, and ſee how this encreaſeth.

The rich man in the Goſpell had gold inough, ſiluer & corn great ſtore, euen by his owne confeſſion, and yet he was but a foole, & that a miſerable foole, becauſe he ſought not this. Say that a man could get all the world into his hands, (though it be not poſſible,) I pray you what would it profit him, if hee looſe his ſoule for his labour? What madneſſe is it then to heape vp treaſure in earth, and not to regard the true treaſure in heauen?

But lay vp treaſures in heauen, &c.

In

In this last part of this chapter, Christ goeth about to reforme his hearers, in regard of the practise of couetousnesse, and begins at the 19. verse, teaching thē first what to eschew, not forbidding them to haue riches, but forbidding to seeke and get them, and to gather them without measure, moderation, and with excesse.

1

2 Secondly, when they seeke them onely ~~and~~ principally.

3 Thirdly, when they make them their felicitie.

4 Fourthly, when they gather riches for themselues, without respect of the commó good, eyther of the Church, or of the Common-wealth.

These foure abuses are here forbidden.

Now because it is mans nature to seeke treasure, and men cannot

cannot be broken from it, but they wil haue a treaſure, Chriſt addes this commaundement, in which he teacheth his ſeruants in all ages, what to doo in this caſe.

But lay vp treaſures in heauen, &c. Theſe words containe a commandement, informing vs in our durie, and a reaſon of the ſame. *Lay vp, &c.* As if he ſhuld haue ſaid, ſeeing your naturall diſpoſition is ſuch, that you wil, and muſt neeeds haue a treaſure, I will ſhewe you what you ſhall do, if you will be ruled by mine aduiſe, and followe my counſell, you ſhall lay vp treaſure in heauen, becauſe there neither moath nor canker can come to corrupt.

Touching the commaundement, it may bee demaunded, why Chriſt gaue it to his Diſciples,

ciples, ſeeing it is not in the power of any creature to do this, no more then to ſaue himſelfe, but the beginning, progreſſe, and end of ſaluation, is from God. Therefore why doth hee propound the commandement in this forme and tenure?

Queſt.

Anſwer. It is an vſuall thing in the ſcriptures, to aſcribe and attribute the worke and effect of the principall cauſe to the Inſtrument, whereby a thing is effected. Thus in the laſt verſe of *Obadiah*, Preachers are expreſly called Sauiours. So 1. *Tim.* 4.16. *Paul* ſaith: *In doing this, thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Yet ſaluatiō is the proper worke of God alone: but becauſe Preachers are Gods Inſtruments for the ſaluation of his people, therfore they are called ſauiours. So here

here to gather and lay vp treaſure in heauen, it is the worke of God alone, it is not in the power of any mā: nay, as much as in vs lieth, we treaſure vp nothing but wrath. *Rom.* 2. And yet becauſe we are inſtruments of it, it pleaſeth God to aſcribe his owne worke to vs, who are but inſtruments, & that by his grace.

Now they to whom the cōmandement is giuen, muſt bee conceiued as mēbers of Chriſt, and inſtruments of God. That we may the better conceiue of this commandement, and practiſe it, two points muſt be conſidered. Firſt, what this treaſure is. Secondly, how euery one may lay it vp for himſelfe. Of theſe in order with reuerence, for they are points of great waight and moment.

The

The very maine point of our ſaluation ſtandeth in the practiſe of theſe.

Conſider what is erroniouſly counted to be this treaſure, and then ſearch the word, to finde out the truth. The Papiſts haue long abuſed the world with ſhewing the falſe treaſure: for they make it a commõ cheſt, in which is gathered and ſtored all the ouerplus of Chriſtes merits, and of the Saints merits of all ages. And this cheſt is in the Popes cuſtodie; and hee onely hath the ordering & diſpoſing; opening and ſhutting; giuing out of indulgences & pardons, when, where, and to whom hee liſteth; and by this treaſure he vpholdeth and maintaineth his kingdome: hereby comes his riches and reuenewes. But this treaſure is not good and cur-

rant,

rant, for it hath two defects.

Firſt, they make Chriſt his merits to be vnſufficient. For if his paſſion muſt haue an addition and ſupply from men, it is a poore treaſure.

Secondly, they make the merits of Saints deceaſed to bee our merits, and that is not poſſible: for if men could merit, yet it ſhould but be for themſelues alone. All men are but priuate men in regard of ſaluation; and ſo their merits, if they were any, ſhould be proper and perſonall.

Thus you ſee their treaſure is defectiue in a double reſpect: and therefore to let it paſſe, we are to renounce it, and leaue it to them.

Now let vs with reuerence come to cõſider, what is indeed the true treaſure here ment and

mentioned. It is the true God, to ſpeake in fewe words, one God in three perſons; Creator of all things, in whom all the treaſures of happineſſe are to be found. *Gen.* 17. 1. *I am God all ſufficient.* And *Gen.* 25. *Thy exceeding great reward.* And *Pſal.* 16. *A large & beautifull portion.* And this is as much as if hee had ſaid; The Lord is my treaſure: I will not ſtand long vpon this, for men by light of nature haue ſeene and ſaid this. And S. *Paul* ſaith: *God is all in all to the elect,* *Cor.*

But marke how he muſt bee conſidered, that he may be our treaſure.

To this ende wee muſt conceiue of God as hee hath reuealed himſelfe to vs in Chriſt: for God in Chriſt made manifeſt, is our treaſure, and not other-

otherwiſe without Chriſt. This the Gentiles neuer knew. *Col.* 2.3. *In him is the treaſure of all wiſedome and knowledge.* There he is made the Churches treaſure. And *Coloſſ.* 3. *Our felicitie and life eternall is hidde with God in Chriſt.* There hee is made the treaſure, fountaine and ſtore-houſe of our eternall happineſſe. *Iohn.* 1. 16 *Iohn Baptiſt* ſaith: *Of his fulneſſe wee receiue grace for grace.* Hee makes Chriſt that treaſure, whence wee receiue that grace which wee haue. And 2. *Corinthians.* 1.31. *Chriſt is our treaſure, whence we receiue our righteouſneſſe, wiſedome, ſanctification, aud redemption.*

Therefore it remaineth, that GOD reueaſing himſelfe in Chriſt, or God incarnate, or

Christ, God and man, is the treasure of the Church.

Now that hee may bee our treasure, we must cõsider him, as hee is reuealed and set forth vnto vs in his word and Sacraments: for so is he a treasure, and no otherwise. Therfore Christ crucified, dying, and rising againe, is our treasure. Our treasure lyeth all in his suffering, death and bloud-shed: and for this cause we must so conceiue of him, as crucified for our sinnes.

Quest. Why is Christ called our treasure?

Hee is the fountaine of all true blessednesse that is conueyed from God to man, and from him doth proceed all our felicitie & happinesse whatsoeuer. Wouldest thou haue remissiõ of sinnes, & life eternall?

Wouldest

Wouldeſt thou haue any temporall bleſſings, or comfort by them, or comfort in diſtreſſe? Thou muſt haue it from Chriſt crucified. The good things that come vnto vs, if they come not as frō Chriſt, they are no bleſſings vnto vs. If he then be the fountain of all true happineſſe, he is the true treaſure. Beſides, or without him, there is none.

In a word then remember this, that the treaſure here ſpoken of, is God, reuealing himſelf vnto vs in Chriſt, by whom he conueyeth all good things to vs. And this is that which Chriſt aymeth at in this place.

Now, hauing found what the true treaſure is, let vs ſee how euery one of vs may lay it vp for our ſelues, as we are here commaunded. And that wee may ſo doo, ſome particular

things are to be performed, insinuated in *Math.* 13. 44. you may reade them there, where the kingdome of God is compared to a treasure hidde in the fielde, &c. Concerning which, fiue things are to be noted. First, finding it. Secondly, the price or value of it. Thirdly, getting it. Fourthly, keeping it. Fiftly, vsing it.

The first of these is necessarie, for vntill it be found, wee can neither value it, get it, keepe it, nor vse it. Therefore this is first to bee done of vs.

Wee must finde it before we can haue it and enioy it. It is called a hidden treasure, because the naturall man cannot discerne it, and the finding of it is, when God reueales it to men, and makes them feele

that

that themſelues ſtand in neede of it. This is the right finding of it, when God makes a man in his conſcience to feele the want of it, then he begins to ſeeke that which hee neuer ſawe before.

Not euerie reuealing of the treaſure is a finding of it; for God inlightens men two wayes.

Firſt, generally, whereby a man reading the word, is able to vnderſtand the meaning of it, and to conceiue the generall ſenſe. 1

But beſides this, there is a ſecond kinde, when God makes a man to diſcerne the worde in his owne ſoule and conſcence, that is, a ſpeciall and diſtinct kinde of illumination, and it appertaineth vnto fewe to bee able

to diſcerne the power of the word in our owne conſciences. But when this is once wrought in vs, then doth a man find this treaſure. The outward ſenſes cannot diſcerne it, for it is hidden. And then it is found onely, when men feele the want of it.

This is a great bleſſing of God, and not common to all, nor to many: for our eyes are dazeled with the pompes, pleaſures, and vanities of the world. Nay, they that are learned, are blinded with humane wiſedome. Not euery one that can preach, hath foũd out this treaſure. Men may haue great gifts and yet want this, and faile in finding it, till they feele themſelues to ſtand in neede of Chriſts righteouſneſſe. God hath hidden this from the wiſe

and

and great ones often, and reuealed it to the ſimple.

Before we proceed any further, let vs deſcend into our owne hearts, and trie whether wee haue yet found this treaſure: for we may perſwade our ſelues amiſſe, as the Iewes, who haue a vaile before their eyes theſe many yeares. If we finde that we acknowledge Chriſt to be the principall treaſure, and that wee want him, then wee finde him. But if our eyes be not opened, yet let vs labour for it, for otherwiſe we can neuer get it, or haue vſe of it, if we neuer finde it. And the cauſe why there is ſo litle ioy in the word, and ſo little comfort and ſweetneſſe in the doctrine of the Goſpell, is, becauſe wee neuer yet found the treaſure which it ſpeaketh of, & hath hiddē in it.

2 The ſecond action to bee performed is, when our hearts and eies are enlightned, ſo that wee haue founde it, then to eſtimate and priſe it, for then it begins to be a treaſure to vs, whē we priſe it, as the man doth *Matt.* 13.44, who valued it at more then all his goods. Nay, if a man had a whole world of wealth, all were nothing in compariſon of this; this is more worth then all the world, or all things in the world. *Philip.* 3. *Paul* valued it at ſuch a price, that he counted all things loſſe and dung, and no better in regard of Chriſt: marke what a high price hee ſets it at, all his good workes were nothing to it.

This ſecond thing is neceſſarie for all thē that would lay vp treaſure in heauen. Therefore

let vs haue a care of this dutie, and learne to value Chriſt aboue all things whatſoeuer, how excellent ſoeuer they be. Wee haue well profited in the Schoole of Chriſt, and begin to make good proceedings, when wee can priſe this treaſure at a due and true rate.

To proceede. The Scripture doth reueale this treaſure, therfore as this treaſure muſt be valued aboue all: ſo this word which reueales it, muſt be preferred aboue all things, as *Dauid* did, *Pſal.* 119. *It is better to him then much riches; yea, the fineſt gold of* Ophyr *or* India, *was not comparable vnto it.* And *Chriſt* ſaith: *His fruits are better then fine gold.* Therefore this muſt be valued aboue all writings, for it ſheweth more then any other can do. Cant.

It were to be wiſhed therefore, that it had his due eſtimation and value amongſt vs. Many make but one truth, and it is all one with them, whether it bee out of mens writings, or Gods word. But they are farre deceiued: for the word of God alone is the truth, according to godlineſſe, which doth diſcouer the heauenly treaſure, and it is to bee honoured aboue all writings, though it be brought in earthen veſſels.

If wee had learned to value this treaſure, & the word which reuealeth it, wee ſhould profit more for knowledge and obedience then we do; we would reuerence it more, and reioyce in it more then we doo, &c.

3 When we haue found it, and valued it, we muſt ſeeke to get it, and make it our owne: for

ſo

ſo it is in that parable. We muſt vſe all meanes to purchaſe it to our ſelues; for ſo the commandement is here: *Lay vp treaſures for your ſelues.*

That wee may get it to our ſelues, we muſt vſe ſuch means as God hath appointed for this end, and they are theſe.

First, we muſt heare the word with all care, diligence, and reuerence, and mixe it with faith. 1

Secondly, wee muſt receiue the Sacraments with due preparation and reuerence. 2

Thirdly, wee muſt pray earneſtly and cõſtantly with faith: and amongſt all other meanes this eſpecially muſt be vſed by vs. 3

The reaſons hereof are theſe. The Word and Sacraments are Gods hand, wherewith he giues.

giues this treasure vnto vs. And our faith shewing it selfe in our prayers, is a hand whereby we receiue it. God in his word doth offer it with his hand; and wee by faith earnestly asking it, do receiue it. By faith wee make Christs ~~right~~ to be ours, & also his obedience & merits; therefore vse all these good meanes. First, of hearing the word. Secondly, of receiuing the Sacraments. Thirdly, of prayer in faith. And bee constant in these duties, and thou shalt haue this treasure as thine owne: for faith is the only meanes whereby we attaine it.

12. right ourist

4. After that we haue some testimony in our cõsciences, that we haue gotten it, wee must labour to assure our selues of it.

How must we doo this?

For

For this purpoſe read 1. *Tim.* 6. *Charge the rich that they bee not high minded, &c.* Marke there how by liberalitie and bountie we are exhorted to lay a good foundation.

What? muſt wee bee ſaued by our almes-deedes?

No, this foundatiō is not laid in heauen, for that is our electiō which God laieth vp there. But our foundation is our conſcience, & that is by good works, by which, as by fruites, mē may aſſure themſelues, that eternall life appertaineth vnto them. Workes of mercie, done with ſimplicitie & ſinglenes of heart, are markes of the children of God, ſignes of true faith, and of the true treaſure. For this cauſe *Paul* would haue rich men

to lay vp a foundation in their consciences.

3 Lastly, wee must vse it as a treasure, when wee haue done the foure things before mentioned, then come to this. To this ende diuers duties are required at our hands, to be performed of vs.

1 First, we must haue our conuersation in heauen. If Christ be our treasure, then our affection, ioy, comfort, our heart, minde: and all the whole man liuing on earth, must be in heauen. If Christ bee thy treasure, and his bloud and passion, then all thy hart, hope, ioy and comfort is there. Therfore we must send vp our hearts to heauen: otherwise he is not our treasure. If wee will vse him as our treasure, let all our care and ioy bee in, and for heauen.

Secondly,

Secondly, wee muſt turne earthly goods into heauenly treaſure. How? why hee that giueth to the poore, lendeth vnto the Lord: The Lord becomes a debter to him, and borroweth of him for the poore. The poore is but the Lordes bayliffe and meſſenger, whom he ſends to the rich, and hee returnes a reward of heauenly treaſure for it. Marke there how by giuing almes to the Lordes poore, we turn earthly bleſſings into heauenly. *Luke*. 12. 43. expounding ~~preſſing~~ theſe words, ſaith: *Sell all that you haue, and giue to the poore: make your ſelues purſes which ſhall laſt for euer.* When men do ſo, thē they turne their temporall goods into heauenly treaſure: and ſo men that haue this worlds goods, may by the bleſſing of God, make great 2

great encreaſe of them.

3 Thirdly, we muſt part with all for this; the beſt thing in the world muſt not bee too deare, though it bee our owne bloud and our life, we muſt part with them rather then with this. And when wee are thus minded, then wee carrie our ſelues to Chriſt, eſteeming him as our treaſure.

When wee eſteeme any thing aboue him, or preferre ought before him, he is not our treaſure.

Thus you ſee fiue duties, all neceſſary to be performed, that we may keepe this commaundement. And when by Gods grace wee are enabled to doo theſe, then we ſhall obey and practiſe this commaundement. Therefore lette vs remember them, and bee carefull to performe

forme them ſo long as wee liue.

And marke what will follow: If wee can finde it, and value it, &c. we will bee content to endure whatſoeuer Gods hand ſhall lay vpon vs in body or ſoule, and neuer bee diſmayed, nor diſcouraged with any thing that befalles vs. Nothing can daunt or diſcourage a mans heart, that hath this treaſure, but they ſhall vaniſh all in time.

Further, it will make that we ſhall neuer feare death nor iudgement, all paines will bee nothing, great comfort, eaſe, and contentation, ſhalbe to vs ſo long as wee liue, if wee can doo thus.

Now a word or two of the reaſon.

Where

Where neither moath, &c. The reaſon is drawne from the certaintie and vnchangeableneſſe of the treaſure. Earthly riches are ſubiect to wormes and cankers; and if no canker can come to corrupt them, yet the thiefe will haue them. But there is no canker, moath, nor thiefe, that can hurt Chriſt and his merits.

Ob. Why? the higheſt heauens, the place of happineſſe ſhould bee free from that vanitie and corruption, which the lower heauens and all other creatures be ſubiect vnto. All that we ſee ouer our heads, is ſubiect to vanitie, euen the ſtarres.

Anſwer. To man by right of creation, belongeth the earth and the heauens, and they were all mans by creation, euen the higheſt heauens, to the very firma-

firmament, by creation all were mans. They were made for him, and he was Lord of all. They were his pallace, all ſauing Gods throne. And when he fell, he was puniſhed in all theſe creatures, but not in the higheſt heauen, becauſe the right vnto it is not by nature, but aboue nature, and is ours by right of redemption, and not by right of creation.

Secondly, by Chriſts death and paſſion they are made ours, and not by nature: but by grace onely, and that after the fall. Therefore the heauens and the ſtarres, and all creatures viſible are ſubiect to vanitie and corruption.

And ſo much of the commaundement and the reaſon. I beſeech you remember it, and learne it, and put it in practiſe both

both in life and death.

21. verſe. *For where your treaſure is, there wil your hearts be alſo.*

In the two verſes next before going theſe words, Chriſt gaue two commaundements. Firſt, what we ſhould not doo, and the reaſon of it. Secondly, what we ſhould do, & a reaſon therof. The firſt, a *corruptione & mutabilitate*. The ſecond, *ab incorruptione & immutabilitate*: Now he renders a common reaſon pertaining to both, and ſerues to confirme both, which is thus framed: Where your treaſure is, there your hearts will bee: But your heart muſt not be on earthly treaſure, but on heauenly: Therefore lay not vp treaſure in earth, but in heauen.

Now

Now touching the words and the meaning of them.

By treaſure, vnderſtād things excellent and precious in our eſtimation, laid vp for time to come, in which men place and put theyr principall ioy and comfort, where your treaſure is, that is your ſpeciall ioye and felicitie. For ſo much the worde *treaſure* imports.

By *heart*, vnderſtand the principall powers and actions of the ſoule, as the thoughts and affections, loue, ioy, feare, &c. yea, the labour, paines, ſtudie, care, and endeuour, all theſe are to bee vnderſtood by this word heart.

As if hee ſhould haue ſaid: Thus your treaſure and heart

are

are things ioyned together, and inſeperable: therefore where your treaſure is, there is alſo your care and ſtudie. For that which men iudge to bee their principall good and felicitie, in ſeeking it, they ſpend al their paines and time.

Now for our further edification, let vs ſee what vſes may
1 be made of this reaſon. Firſt, wee learne here how to iudge aright of our owne hearts. Indeed it is a bottomeleſſe gulfe, as *Ieremy* ſaith, yet we may in ſome ſort ſearch it, and iudge of it by this ſentence. For an earthly treaſure, and a carnall heart goe together. And on the contrary part, a heauenly treaſure, and a ſpirituall heart goe together: Theſe cannot be ſeuered. Therefore looke vpon what you ſpend your thoughts and

and cares, and accordingly iudge of your ~~ſelues.~~ If vpon earthly things your minde bee ſet and fixed, then your heart is earthly and carnall, it is moſt certaine, Chriſt hath giuen the ſentence.

If you pleade, that it cannot bee, becauſe you heare the word, receiue the Sacraments, and pray, &c. all this is nothing, if your minde and affection be ~~in~~ this world: you deceiue your ſelues, for where your heart is, there your treaſure is. And contrary, if our principall thoughts and affections be in heauen, and our care be for that principally, then our heart is heauenly, and our treaſure heauenly. And thus we may iudge of our ſelues, and ſearch our hearts, whether they be carnall or ſpirituall.

Secondly, hereby we may all trie our ſelues without deceit plainly, whether wee haue any portion in heauen, or no: for if our hearts be on the earth only or chiefly, all our portiō is here, and none in heauen. The man, whoſe portion is in heauen, hath his heart and affections there. Though you profeſſe Chriſt, though you heare the word, pray, receiue the Sacraments, yet you may be deceiued. Therfore looke to this, for if thy heart be here, thou haſt yet no treaſure laid vp in heauen.

Thirdly, by this coupling of the hart and treaſure, we learne that wee muſt not regard this world & tēporall life. Nay, we muſt deſpiſe it ſo farre forth, as it may be done without hatred of a good bleſſing, & vnthankfulneſſe

fulneſſe to God. For this life is a bleſſing of God, giuen vs to prepare our ſelues for a better. Therefore ſimply we are not to deſpiſe it, but in reſpect of heauen.

And as we muſt not regard this life, ſo our meditation muſt be of heauen, and not of the earth: for heauen cannot bee thy treaſure, except thy heart be there. Therefore drawe thy delight from worldly things, and weane it to heauen.

So much for this verſe.

22. *The light of the body is the eye: if then thine eye be ſingle, thy whole body ſhall bee light.*

23. *But if thine eye bee wicked, then all thy body ſhalbe dark. Wherfore if the light that is in thee be darknes, how great is that darkenſſe?*

This part hath diuers expo-
sitions. Firſt, I will touch one of
the principall, though I take
it not to be the righteſt / and
2 thē I will ſet downe that which
I take to bee the beſt. And
3 thirdly, I will ſhew how this
depends on thoſe things that
go before, which will then beſt
appeare, when the ſenſe is made
manifeſt.

1 Expoſ. By ſingle eye ſome vnder-
ſtand a liberall minde. And by
a wicked eye, an enuious and
couetous minde: and ſo they
expound theſe words of enuie
and couetouſneſſe. And this
expoſition is to the purpoſe.
And the words of good and e-
uill eye will beare this ſenſe:
For *Salomon* puts the good eye
for a liberal heart, & an euil eye
for a couetous heart, *Prouerbes*,
22. Therefore this is a good
ſenſe,

ſenſe, but not the proper meaning of this place, as I take it; becauſe the ſingle eye, and the light of the body, are put for one and the ſelfe-ſame thing:

Now the light that is in vs, is the vnderſtanding & iudgement. Againe, it is ſaid here, that the eye is the light of the body. Now a liberall eye cannot bee the light of the body for all actions, but for liberall actions only. Therfore though it be true, that the ſingle eye is a liberall minde, and the euill eye a couetous minde, yet it is not proper to this place. Wherfore we muſt ſearch further.

The words be ſimilies, and there bee diuers ſimilies in thē. The compariſon is borrowed from a candle, which ſerues to lighten all that be in the houſe: ſo the eye ſerues to light all

the body, and giue direction to all the actions.

If thine eye be single,] To the ende of the 23. verse, there is a ~~double~~ Simily, which goeth thus: As a man that hath a good and cleare sight in his bodily eye, can carrie his body any way right, and keepe it without wandring and stumbling: But if the bodily eye haue any default or defect, if it be dimme and corrupt, then a man cannot walke without falling or stumbling. Nay further, if a man haue an eye, and it bee blinde, hee cannot finde one steppe of his way. In the same maner (saith Christ) if you haue a minde to iudge rightly, all is well; but if the iudgement bee corrupted, there is much darknesse, many wants and faults. This is the plaine compari-

son

ſon here vſed.

To come to the words. The light of the body is the eye. Theſe words are plaine. If thine eye be ſingle. Here vnderſtand the mind reſembled by the bodily eye. The ſingle eye is the minde, able to iudge of things to be done, or not to be done, good or bad.

The whole body ſhall be light.] That is, the whole life. For looke, as the eye is to the body: ſo is the minde to the life.

Light,] That is, the whole courſe of our life ſhall bee well ordered, if God giue man a minde well diſpoſed. 20

But if thine eye be wicked,] That is, if the mind be corrupted, the iudgement depraued, the vnderſtanding darkened, ſo that a man cannot rightly diſcerne of things to bee done,

though there be ſome light remembrance.

All thy body ſhall bee darke,] That is, thy life will be full of ſinne and diſorder. For therein ſtands the darkeneſſe, when the vnderſtanding is dimmed and darkened, there the life is out of order.

If the light that is in thee bee darkneſſe,] That is, if the naturall light of reaſon, vnderſtanding, and iudgement, which is left after the fall, and which God hath put into euery man.

How great is that darkneſſe?] That is, then there is no difference betweene the life of a man and a beaſt, when the light of naturall reaſon is put out: ſo as there is no power of iudgement or diſcerning, &c. This I take to bee the trueſt and fitteſt expoſition.

Now

Now hauing found the meaning, let vs come to conſider how this depends on the words going before. I take it, they depend as an anſwere to an obiection: for the two former commaundements are hard to fleſh and bloud, men cannot brooke them. Therfore Chriſt before he leaues it, cuts off all the cauils which might be made againſt it.

If treaſure muſt bee laid vp in heauen, why doo all the wiſeſt men ſeeke earthly treaſure ſo much? Quest.

The effect of the anſwere is this, wee need not to maruell at it, for they want the gift of diſcerning, theyr eye is blinde, and they cannot diſcerne things that differ, earth- Answer.

ly and heauenly. And so it comes to passe, that they omit the seeking of heauenly treasure. ~~Here some things must bee supplied by the readers minde.~~

Euery mãs eye is eyther a { *blinde,* / *corrupt,* / *or single* } *eye.*

1. The single eye befalles not all, but those only, to whom it is giuen of God. 2. The corrupt eye appertaines to all. 3. And some by sin put out the light of nature: and hence it is, that men omit heauenly treasure.

This I take to bee the true and right meaning, and thus the dependance is in good order, giuing vs the maine cause of couetousnesse, which is a blind eye: so that they cannot see to

put

put difference betweene heauenly and earthly treaſure.

Here three things are to be conſidered, the ſingle eye, the wicked eye, and the blinde eye; with the fruites and effects of euery one.

The ſingle eye is the light of the body; There is expreſt and noted the ſingle eye, with the fruites therof, viz. to giue light to all the body.

The wicked eye makes the body darke. Of theſe in order, and firſt we will begin with the ſingle eye. And that you may know what is meant hereby, I will deſcribe it plainely.

By ſingle eye, vnderſtand the minde of a man endued with true and heauenly wiſedome, for it is the ſingle eye, the minde that hath this

this gift, which is enlightned with true wiſedome. Then if we ſhall knowe what true wiſedome is, we ſhall knowe what this eye is.

Therefore touching wiſedome, it is a gift of God in Chriſt, no common gift which euery profeſſor may haue, but a ſpeciall gift from God to them that are in Chriſt. 1. *Corinthians*. 1. 31. Chriſt is made of GOD to vs wiſedome, not onely becauſe hee is the ~~maker~~ and author of wiſedome, but alſo becauſe hee is the roote from whence all our wiſedome ſprings: we muſt bee ſet to him and engraffed in him: we muſt be made bone of his bone, and fleſh of his fleſh. As his righteouſneſſe is made ours by imputation, and our holineſſe is from his holineſſe,

as from the roote: ſo our wiſedome is from his wiſedome, as the braunch from the ſtocke, and the fruite from the tree.

This wiſedome befalles not the diuell and his angels, nor all men, nor all Chriſtians in name, but onely thoſe that are in Chriſt truly: for from his wiſedome proceedes the true wiſedome. So then wee muſt cóceiue of it, that this wiſdome is a gift of God to them that are in Chriſt.

This ſpiritual wiſedome hath two actions. Firſt, to diſcerne things that differ, ~~Secondly,~~ to diſcerne one thing from an other ſpiritually.

S. *Paul* prayeth that the Philippians may be enriched with knowledge, and ſenſe, or iudgement. What is this ſenſe? that we might be able to diſcern things Phil. 1. 9.

things differing, and be ſincere. Marke how hee ioyned with knowledge, ſenſe: that is, a gift of diſcerning good and badde: earthly and heauenly: what we muſt do, and what we muſt leaue vndone. We ought to haue our ſenſes exerciſed to diſcerne good and euill: that is, wee ought to be endued with the propertie of true wiſdome, to haue our ſenſes enured to put difference betweene things good and euill.

Heb. 5.

1. And this is the firſt point of heauenly wiſdome, to put ſuch a difference. As for example: Hee that is in Chriſt, and hath this ſpirit of diſcerning, hee can diſcerne the voyce of his ſhepheard, and can put a difference betweene it, and all the voyces of falſe ſhepheards.

2. Againe, by this men can diſtin-

diſtinguiſh betweene the water in Baptiſme, and other waters: betweene the bread and the wine on the Lords table, and common bread and wine. And the diſcerning of theſe is by this gift of wiſedome.

Thirdly, by this the Church of God is able to diſcerne of afflictios; betweene croſſes and curſes; chaſtiſements & iudgements. He can take the hand of God for a fatherly correction, and for no curſe nor iudgemēt: and hee knowes what vſe to make of them. 3

Fourthly, by this gift the childe of God can diſcerne the things of God, namely, his own election, vocation, adoptiō, iuſtificatiō, &c. He can know thē & perceiue thē, more or leſſe. 4

In a word, by this mē are able to put a differēce betweene earthly 5

riches

riches and heauenly treasure. He can discerne the excellencie of heauenly things aboue earthly, and put a plaine difference betweene them, which the carnall man can not doe. The spirituall man discernes all things truely; Vertue from vice; Heauenly things from earthly things, and so all other things whatsoeuer.

Heere then, marke what is the first action and property of this wisedome, to discerne things that differ.

I adde further this, the Prouidence, Wisdome, and Iustice of God in all things, which the naturall man cannot do. Hereby you see how excellent and necessarie a thing this is, seruing to many excellent vses.

The second action, is to iudge determine, & giue sentence of things,

things, what we muſt doe, and what we muſt not doe: what is good, and what is euill: what is heauenly and what is earthly.

Heere one thing muſt bee remembred. It is a principall point of wiſedome, to determine what is the chiefe happines of man, and the ſcope vnto which all our life is to bee directed. It is the loue and fauour of God in Chriſt: ſee examples of this iudgement. *Pſalm.* 4.6. *Many ſay who will ſhew vs any good, &c.* Marke there *Dauids* iudgement of this matter, and how he differs from others. He determines that it is true happineſſe to bee in the fauour of God. So *Paul* cared for nothing but Chriſt crucified, ſhewing what was his wiſedome, when he came amongſt the wiſeſt of the world: (viz) *Chriſt crucified* 1. Cor. 2. 2.

for

for the ſinnes of the world. And indeede if a man had all the wiſedome and policie in the earth, and faile in this; if hee cannot determine where to place his happineſſe, and what is the ſcope of his life, his wiſedome is but folly. Therefore remember, this is a principall point of true wiſedome, to bee able to iudge of our true happines, what it is, and the ſcope of our life. Thus you ſee the ſpirituall wiſedome hath two actions, & what they be: (viz) Firſt, to diſcerne things that differ. Secondly, ~~to diſcerne onething from another ſpiritually.~~

Heere, marke further, that a principall part of this wiſedome is heauenly prouidence. When a man diſcernes what is the principall good: then commeth prouidence, and vſeth all meanes for the compaſſing of

that

that principall good. She fore-caſteth all the waies and means to come vnto it: without this our wiſedome is not perfect.

And thus you ſee what is meant by wiſdome. It is a gift of Gods ſpirit, to thē that be in Chriſt, whereby they are enabled to diſcerne of things that differ, & the ſcope of our life, & of true happines: and withal to forethinke and forecaſt all the means to come vnto it. And the ſingle eye, that is the ſingle minde, which is able to diſcerne of this wiſedome.

Now in the next place, mark the fruite of it: *The whole body ſhall be light.* That is, the whole life ſhalbe full of righteouſnes, & of good ſucceſſe. *Prou.* 8. 19. 20. *My fruite is better then gold and fined ſiluer: I make a man walke in the wayes of righteouſnes and the paths of iudgement.*

To

To make ſome vſe of it conſidering this is thus heere commended, wee are firſt admoniſhed to labour for this heauenly wiſedome & ſingle eye. The ſingular commendation of it, ſhould be a ſpurre and inducement to euery one to ſeeke for it. The commoditie ſhould moue vs to affect it aboue all.

That you may the better doe it, remember two things.

Firſt, that you get the beginning of this wiſedome, that is, the feare of God, to reuerence his Word, and to tremble at his preſence: which you ſhall haue if you lay the Word to your conſciences, when you heare and read, neuer ſtorme at it. When the whole man doeth bow himſelfe, the minde, conſcience, and will, without replying & repining, raging or chaſing,

fing, then wee are gone a good way, and haue made good beginnings & proceedings. Whē the word checketh vs, croſſeth & controlleth our faults, ſtriue not againſt it, but obay it.

Secondly, wee muſt all cloſe our eyes, the eyes of our minde, (I meane,) and ſuffer our ſelues to bee led in all things by the written Word, to bee ordered and ruled by the Lawes and Commandementes of God.

Marke this poynt: For if we can practiſe this, wee ſhall get true wiſedome and happineſſe. Therefore giue attendance to it in the whole courſe of your liues, and let the Lord ouerrule you by his Word. Read *Pſalm.* 119. *Dauids* example is moſt excellent. By meditating in the Law, he became wiſer then the auncient, and thoſe that were his

his teachers. He paſſed them in wiſedome, that were chiefe among men for wiſedome, becauſe he ſhut his owne eyes and ſubmitted himſelfe to the regiment of the word. In a word, Remember to renounce thine affections, and to ſhut vp thine eyes, & let the Lord performe his worke in thee.

Againe, in that the ſingle eie is heere thus commended, wee are taught to walke wiſelie, whereunto *Paul* in moſt of his Epiſtles exhorteth. And wee walke wiſely when we practiſe all things in wiſedome, & that is done by remembring theſe foure things following:

1 Firſt, the thing to bee done, muſt be iuſt.

2 Secondly, the means of doing it, muſt be iuſt alſo.

3 Thirdly, we muſt keepe our ſelues

ſelues within the limits of our calling.

Fourthly, wee muſt doe it with a ſingle, honeſt and vpright heart.

And that theſe foure may concurre, wee muſt haue the written word to tell vs euery one of them. We muſt haue the word to tell vs, that the thing wee are to doo, is iuſt. 2. That the meanes wee vſe, is iuſt alſo. 3. That we do keepe our ſelues within the limits of our calling. And 4. that we do it with a ſingle, honeſt and vpright heart. Then when our action is iuſt, and the meanes iuſt, the heart vpright, and wee within the compaſſe of our calling, according to Gods word, the action ſhalbe done in wiſdome, ſo as it ſhall be praiſed and approoued by God.

Thirdly,

3 Thirdly, in that this wiſedome makes a mans light ſhine with righteouſneſſe, wee are all taught to ſeaſon our naturall wiſedome with ſpirituall wiſedome.

God hath giuen all men wiſedome by nature, more or leſſe. It is a gift of God to bee commended: but that it may be holy and approued, and vſed well, it muſt be ſeaſoned, and then naturall wiſedome ioyned with it, is good, and a bleſſing of God, and tends to the honour and glory of God.

It is the ſinne of theſe dayes, that men of wiſedome vſe naturall wiſedome without ſpirituall wiſedome, whereby they fall into many ſinnes and inconueniences, becauſe they ſeuer theſe.

4 Fourthly, ſeeing this is ſo, let

let vs haue regard principally to this part of wiſedome, which is concerning prouidence; after ~~iudgement, which is beſt how~~ to forecaſt, how wee may come by it. Conſider *Luke* the 12. what was the rich mans fault, his riches encreaſed, and he was prouident to lay vp his ſtore: yet Chriſt calles him foole, becauſe he wanted this heauenly wiſedome. He could forecaſt for the inlarging of his barnes, but not for his ſoule; he had no reſpect of it, nor regard of this ſpirituall wiſedome and prouidence.

It was the fault of the fooliſh virgins, therefore called fooliſh: they had ſome Oyle and blazing Lampes, but they wanted ſufficiencie of Oyle, becauſe they wanted this prouidence.

They had not a ſufficient fore-caſt of their ſaluation, and the meanes thereof. Though one had all the wiſedome in the world, and faile in this, he were but a madde man. Marke the ende of *Achytophel*; his wiſe-dom was great, but yet naught, becauſe hee wanted the prin-cipall, viz. the feare of God, and therefore hee hanged him-ſelfe.

Wherefore conſider: There can be no wiſedome, when we do not determine of the ende and ſcope of our life. Let vs now in the time of our life and day es of grace and peace, fore-caſt all the meanes of ſaluati-on, and neuer content our ſelues, till all bee accompli-ſhed.

If wee haue all the learning in the worlde, it is nothing with-

without this. Therefore aboue all things, let vs ſet our hearts to ſeeke it: for the want of it, makes men to ſeeke nothing but earthly treaſure, becauſe they cannot diſcerne things that differ. Wherefore now practiſe this prouidence, learne this wiſedome: bee not like the fooliſh Virgins: content not your ſelues with outward profeſſion. Bee not like that rich man, that had no care nor forecaſt of his ſoule and ſaluation.

Conſider the ende of our life: let this bee the firſt and principall thing, for it is the principall parte of heauenly wiſedome.

23. *But if thine eye bee wicked, &c.*

Hitherto of the ſingle eye: Now of the corrupt and wicked eye. As in handling the former, ſo in this I will conſider: Firſt, what is the wicked eye: Secondly, what is the fruit and effect thereof.

The wicked eye is the mind and vnderſtāding, hauing ſome light, but darkened, dimmed, and corrupted by *Adams* fall. That you may yet the better conceiue what this wicked eye is, you muſt knowe that the minde is corrupted two wayes, and in two reſpects.

Firſt, it hath loſt the gift of diſcerning and iudging, and in this reſpect it is an euill eye, and miſtakes one thing for an other; good for euill, and euill for good.

32 in many things

And that the mind hath loſt the gift of diſcerning in many things,

things, appeares thus: Many of vs by nature knowe not God as wee ought, nor our ſelues. Touching God, it appeares by diuers reaſons: wee know naturally that there is a God, yet we cannot acknowledge the preſence of God. 1

Men naturally when they ſinne, feare not the preſence of God, and that proues plainely, that the eye of the minde is an euill eye. 2

Though by nature we know that there is a God, yet wee acknowledge not his particular prouidence: we cannot diſcerne it as we ſhould, and it appeares in this: that men naturally truſt men before God, the creature, aboue the Creator, which ſheweth that we doo not acknowledge a particular preſence: for if we did, wee would rather 3

diſtruſt men, and truſt God.

3 Though the conſcience tell a man of the puniſhment of ſinne, yet the minde doth ſooth and flatter vs naturally, and telleth vs we ſhall eſcape without due puniſhment, and ſo denyes Gods iuſtice.

4 We know that God muſt be worſhipped, yet the mind cannot diſcerne & iudge of it: when we come by the light of nature to worſhip God, we turne God to an idoll The naturall man doth not perceiue the things of God, that is the minde naturally knowes them not, nor giues any approbation or conſent vnto them.

1 Now as man cannot knowe God ſufficiently by nature, ſo he cannot diſcerne himſelf and his owne ſinnes. Wee haue all this euill eye by nature, we can

not

not perceiue that we are dym and darke ſighted, ~~not~~ blinde.

A man by nature cannot diſcerne the vileneſſe of ſinne, though the conſcience can iudge ſomewhat of it: yet the right iudgement of ſinne the minde cannot perceiue by nature, for if men could doo this, they would not ſinne.

We are not able by the natural eye of our vnderſtanding, to iudge of our owne frailtie. Hence it is, that the aged man thinkes he may yet liue longer. Becauſe the mind is corrupted, wee cannot diſcerne the frailneſſe of our owne eyes.

Wee cannot iudge aright of the ſcope of our owne liues: but nature teacheth vs to ſeeke our ſelues more then God, or our owne good, more then his glory.

The mind is vnable to iudge of our owne happineſſe : for this is all the wiſedome of man, to think that felicitie doth conſiſt in outwarde and earthly things, as riches, honour, &c. ſo that wee account the rich happie, and the poore miſerable.

Therefore the firſt point is cleare, that the minde hath loſt the gift of iudging and diſcerning.

The ſecond way that man
1. is corrupt, is in obedience, That it is made ſubiect to that which ſhould be ſubiect to it, name-
2. ly, the fleſh : Yea, it doth not onely follow the fleſh, but alſo the euill temptatiõs of Sathan, which are caſt into it : The minde is ready to follow them, and therefore it is euill.

It followeth the example of

of the world. And for theſe cauſes Chriſt calleth it an euill eye. Firſt, becauſe it wanteth iudgement. Secondly, becauſe it obeyeth that which it ſhould rule.

Totum corpus tenebræ,) Now he ſhewes the fruite of it; which is, to make the whole body darke, that is, the whole life full of vnrighteouſneſſe and darkneſſe. Though the naturall vnderſtanding haue ſome light, yet it is an euill eye, it cannot diſcerne in many things. And though it diſcerne ~~in many things~~, yet it obeyeth not, but followeth the will. 35 ſometimes

Thus much of the meaning.

Now of the inſtructions, which truly and naturally proceede from hence.

First alway remember this, that Christ left somewhat to be supplyed, namely, that this euill eye is in all men by nature, and that is the cause why men cannot discerne: wherefore wee are to labour to see and discerne this wickednesse of the eye in the minde.

It is the first steppe to knowledge, to see that wee cannot see, that wee cannot iudge and discerne of heauenly things as we ought: wee shall neuer knowe GOD aright nor our selues, till wee see that wee cannot see.

Also wee must bewayle this blindnesse, and tremble for it.

The sense and apprehension of bodily darkenesse is grieuous vnto vs, much more ought this.

And

And as that, &c. ſo wee ought to labour for the good eye-ſalue, that makes the blind eye to bee a good eye, and this ſalue is nothing elſe but the word of God, applyed by the ſpirit of God.

When the holy Ghoſt opens the eyes of the vnderſtanding, then our eyes will bee made ſingle.

Secondly, wee are taught to amend a fault. Wee haue heere iuſt occaſion to rebuke a damnable fault, which is common heere and euery where, namely, that men cõtent themſelues with the light of nature: for by this euill eye, any man knoweth thus much; namely:

1 *That there is a God.*
2 *That God is good, and mercifull.*

3 That

3 *That we must loue him aboue all, and our neighbour as our selfe.*

4 *That we must liue well.*

All this we know by nature.

If a man were brought vp in the wildernesse he might know all this without a teacher: and yet herein stands all the knowledge that many haue; but all this is nothing: wherefore content not your selues with this. Thinke not your selues good schollers in Christs schoole, vntill you knowe more then this comes to.

That it is not sufficient to knowe these things, it is manifest, because it is here called an euill eye, and makes the life full of darkenesse. For all this, if wee doo no more then this, with

with this wee may periſh, liue in darkeneſſe, and dye in darkneſſe, and goe to euerlaſting darkeneſſe.

And though ſome pleade, that Preachers can teach them no more then this, yet they deceiue themſelues groſſely. Therefore remember this, with naturall knowledge ioyne ſpirituall knowledge: Put grace to nature, to helpe the blinde eye: Adde pietie and ſupernaturall knowledge to nature.

For this cauſe haue care to reade and ſearch the ſcriptures, that you may attaine to more knowledge then you haue by nature, if it be for nothing elſe, but to knowe Gods commaundements and promiſes: for that knowledge ſerues for nothing elſe, but to make a man without excuſe, and not to ſaue.

This

36 bale

This fault and ſinne is the ~~fall~~ and bane of many a ſoule, and brings them to hell: That men thinke themſelues furniſht ſufficiently for ſaluation, if they haue but a naturall knowledge.

Men content themſelues with reformation, ſo farre forth as nature teacheth: and looke what nature teacheth, the verie blinde eye ſeeth.

Firſt, that God muſt be worſhipped, the blind eie ſeeth and knoweth, but how hee is to bee worſhipped, he cannot tell.

Secondly, that we muſt loue God, and liue wel, & deale iuſtly, is knowne by nature, and this we cõtent our ſelues with-

37 ciuill

all, euen with ~~euil~~ conuerſation and naturall reformation.

But this is not inough, for

38

the blinde eye can ~~not~~ teach vs ſo much, and they learne it

and

and knowe it, whoſe liues are nothing but darkneſſe. Wherfore neuer content your ſelues with naturall reformation, for if you haue no more, all your ciuill life is nothing but darkeneſſe before God, how faire ſoeuer it ſeeme to men: but labour for a ſpirituall life, that thy heart may be renued, and thy life reformed, according to the Goſpell.

That this is neceſſarie, it is plaine, becauſe Chriſt ſaith, the whole body is darke without it.

The blinde eye is not able to free it from darkeneſſe. Ciuilitie wil neuer ſaue thee, thou muſt periſh with it.

To proceed: We learne that we muſt not be wiſe in the matter of ſaluation for our ſelues, and by our ſelues.

The

The Lord ſaith by *Moſes* to the Iſraelites: *Thou ſhalt not do that which is good in thine owne eyes, but that which I commaund thee. Dent.* 12.

Wee muſt not take vpon vs to ſet downe how we would be ſaued, and by what meanes, this way or that way, for wee haue but a blinde eye. And yet this hath beene, and is a common fault. The Turke with his religion: the Iew his: and the Papiſt his: and there is no man, but he preſcribes to himſelfe a way of worſhipping God, and how hee will be ſaued. And by this the diuell deſtroyes many, becauſe they will bee wiſe by themſelues, and to themſelues. For example ſake, it is the manner of wiſe men, to preſcribe how they will bee ſaued: they take it for a ſmall matter to come:

come to ſaluation, if they can but make a prayer at the ende of their life. I ſpeake of them which are not guided by the word: ſome by their workes: and others by their faith; and all is one, for they vnderſtand nothing by faith, but theyr good intent and well meaning.

Naturally and commonly men preſcribe to themſelues how they will be ſaued, & how they will worſhip God, and in vſing what meanes they will liue and dye: But they doo ill. Wherefore in a word, bee not wiſe to thy ſelfe in this for the matter of thy ſaluation. Let God be wiſe, be thou a foole: preſcribe no religion to thy ſelfe: content thy ſelfe to bee wiſe, according to the word; for by nature thou haſt an euill

eye,

eye, and this eye cannot shewe thee the way of life. Away therefore with this damnable practise.

Lastly, our dutie is to seeke for a better eye, that is, the eye of faith, that which is wanting in this eye, may bee supplyed. And this is faith, by which wee rest on the mercie & goodnesse of God, on his prouidence and protection in life and death. This eye is able to see a farre off, and to discerne things that cannot otherwise be discerned, the euidēce of things not seene: And the Patriarkes sawe the promises a farre off. Let vs all be careful to seeke this eie of faith, without the which wee cannot walke the way to euerlasting life. So much of the secōd kinde of eye.

Heb. 11. 1. & 13.

Now of the third eye briefly, accor-

according to the compaſſe of the time. Wherfore if the light that is in thee, &c. This is the blinde eye, yea ſtarke blinde, that hath no power to diſcerne or iudge: that is, to ſee what is meant by (light) naturall knowledge of God, and iuſtice, which is in the minde.

It is further ſaid, that if this light be darkeneſſe, it is onely buried, ſo as there ſhall be no vſe of it, but it cannot be quite put out & extinguiſhed. Some light of nature is remaining in the moſt wicked men, becauſe conſcience remaineth.

Now heere it is ſaid to bee none but darkneſſe, becauſe it may be buried, hid & couered, but not wholy put out. The verieſt Atheiſt that liues, hath this light in him.

This muſt bee remembred for

for the vnderſtanding of theſe words, as it is plaine in them that haue a reprobate minde, they are as if they had no light of nature remaining, becauſe it is buried.

What is the cauſe that the light of nature is turned into darkneſſe?

The cauſe is in the will and affections of men, the deſires and luſts of the heart: it is ſinne that puts out the light of nature, actuall ſinne: the will and affections make men to ſinne againſt the light of nature, and againſt conſcience, and ſo put out both, and burie them. This makes a man not to know that, which by nature hee might know.

Now ſee the fruite of it,

Rom.

Rom. 1. in moſt horrible and brutiſh ſinnes vpon the blinde minde, and reprobate ſenſe.

The conſideration of this point, that the vnderſtanding may be quite buried by actuall ſinne, teacheth vs to enter into an examination of our ſelues. Wee haue in vs (euen the beſt of vs all) wretched, diuelliſh, and damnable deſires, ſuch as would put out the light of nature in the vnderſtanding. This teacheth vs to bee vile in our owne eyes, who haue ſuch vile hearts, that they can put out that light, which *Adams* fall did not.

Secondly, in that the will and affection blinde the mind, dazell and dimme the light of our vnderſtanding, we learne to looke to theſe principally, that they bee mortified and brought

brought in ſubiection, to the obedience of Gods commandements, for now the caſe is altered. Before the fall, the mind ruled the will, but now the will ouerrules the minde. Therfore a ſpeciall regard muſt be had of this: wee muſt renounce our owne wils and affections, they are thoſe that bring the ruine of the ſoule and conſcience. Therefore aboue all things, looke to them, that they bee tempered, ordered, and ſquared. It is beſt with men, when God breaketh them of theyr wills: for when they haue their wils in all things of this life, they carrie the whole man headlong like a wilde and vntamed colte.

Though thou hadſt all the wiſedome, knowledge, and learning in the world; if thy will

will and affection bee naught, they will caſt a myſt, a vaile, and a couer or ſcarfe ouer it, wherefore bring theſe into order and ſubiection, then a little vnderſtanding out of the word will giue great light.

Remember this: It is not knowledge principally that ſhould bee ſought for, or the minde to be inſtructed, and no more: but the wil and affection muſt eſpecially be regarded: for from the heart comes life and death, ſaluation or damnation. There is the beginning of thy comfort or woe: for if they be out of order, they will maiſter & ouerrule the vnderſtanding.

Further, I gather hence, that the doctrine of ſaluation may bee turned to darkeneſſe. If the light of nature, which is ſo deeply imprinted & engraue in the

the heart, then much more this. And this is plaine, by experience of all them, which begin in the ſpirit, and ende in the fleſh, which are worldly & wicked.

This could not be otherwiſe. Heb. 3.12. See *Heb.* 3.12. there is a moſt excellent place of ſcripture, which dooth ſhewe how this light by little and little is put out, going backe from the laſt to the firſt, there bee fiue degrees.

1 *Firſt, the deceitfulneſſe of ſin.*

2 *Secondly, the hardneſſe of the heart, when ſinne hath deceiued.*

3 *Thirdly, infidelitie or incredulitie, whē the heart being hardned, is made vnbeleeuing, which beginnes to doubt of the word, and to call the truth into queſtion.*

4 *Fourth-*

4 *Fourthly, the euill heart, when the Goſpell begins to goe to decay.*

5 *Fiftly, falling from God, Apoſtaſie. And ſo the light of nature, and of the Goſpell, is put out.*

Then furthermore, there is declared, how wee hauing receiued the light of the Goſpell, may preſerue it, namely, by obſeruing and watching the liues of one an other; and by exhorting one an other.

Laſtly, if the light of nature may be turned into darkneſſe, it may be demaunded whether ſauing grace and faith may bee loſt? If the light of nature, which is ſo deeply imprinted in the heart, may be extinguiſhed, why may not the grace of regeneration be loſt? Queſt.

Answer. There is no grace of God considered in it selfe, but it may be lost: for it is a creature, and therefore changeable, because nothing is vnchangeable but God: Wherefore if you consider faith and regeneration in their owne nature, they are changeable, and may be lost; it cannot be denied, but in regard of the promise of God, to continue and preserue it ~~to vs~~, then it is vnchangeable, and cannot be lost.

God gaue *Adam* grace, but it was changeable, hee did determine to permit the fall: but now the gifts and graces of God are without repentance, and the man that is a beleeuer, shall neuer bee mooued. *Psal.* 15.

Though the nature of grace bee such, that it may bee lost, yet

yet God giues the ſecond grace to the firſt: and thereby it is made ſure, that it ſhall not bee moued or loſt. The gates of hell ſhall not preuaile againſt the Church.

By reaſon hereof, vpon this and ſuch like promiſes it is, that faith is not loſt, and not by any vertue, which it hath in it ſelfe, or by it owne nature.

Let this bee the firſt aunſwere.

Secondly, as I ſaid, this light of nature cannot be quite put out, but onely buried: ſo faith may bee buried, hidden, and driuen into ſome corner, but it cannot bee wholy put out, where it is once truly kindled. 2

So much of the third eye. In which the light of nature ſeemes to bee quite put out,

becauſe it cannot diſcerne at al, but takes euill for good, and good for euill: it ſeeth not ſo much, as there is a God, or that God is to bee worſhipped.

Now to come to the verie ſcope of theſe words, marke the ende of them, why Chriſt vſed them. It was to ſhewe that men could not diſcerne, when they ſeeke for earthly riches before heauenly. And the euill eye, corrupt and blinde by nature, is the cauſe why men cannot diſtinguiſh things that differ.

From the ſcope one profitable admonition muſt bee renued, that is, to labour to attaine the gift of diſcerning, to put a differēce between earthly and heauenly things: therefore let vs ſearch the ſcripture,

that

that we may haue our eyes enlightned, and ſo ſee the right way to eternall life. For the want of this diſcerning is the cauſe of all diſorder, and particularly of this diſorder in preferring temporall and earthly ly things before eternall and heauenly. And by this you may walke with comfort and peace of conſcience, the way to life eternall. Whereas without it, you wander in darkneſſe all the dayes of your life.

24. *No man can ſerue two maiſters: for either he ſhall hate the one and loue the other, or elſe hee ſhall leane to the one, and deſpiſe the other: ye cannot ſerue God and* Mammon, *or riches.*

We haue heard of two com-

maundements of Christ: first negatiue in the 19. verse: the second affirmatiue in the 20. verse: and afterward an obiection answered in the 22. verse. now hee remoues another impediment.

The former obiection was this: If our treasure must bee laid vp in heauen, and not heere on earth, it is maruell that so many lay vp treasure heere, and not in Heauen.

The answere hereof is: They haue either a blinde eye, or an euil eye, and so want the gift of discerning.

Now in this verse he meetes with an other obiection, which the carnall wisedome of man makes commonly, and hath euer made against these commaundements, and it is thus.

Why

Why may wee not ~~loue and~~ ſerue God, and ſerue Mammon *too?* 43

Some men flatter and perſwade themſelues, that they may ſerue God, & yet ſet their hearts to ſeeke riches too. And therefore they thinke, that they may ſeeke earthly riches & heauenly riches both together; and that one doth not hinder an other, but that one may haue both treaſure in earth, and treaſure in heauen. Here therefore Chriſt meetes with this carnall conceit of naturall men, and proues it to be impoſſible that one man ſhould practiſe both theſe. Thus you ſee how this verſe doth depend on the former, and this will the better appeare, if we ſeeke the true meaning of the words.

No man can ſerue two maiſters, &c. It may ſeeme at the firſt to be otherwiſe, for both in reaſon, and alſo by experience, one ſeruant may ſerue two diuerſe maſters, as we ſee one Factor may, and dooth well ſerue diuerſer Merchants: Therefore how can this bee that Chriſt ſaith here?

Some anſwere it thus: That the words muſt bee conceiued after this manner, as if hee had ſaid: Two diuerſe or contrarie maiſters. As for example, when one ſhall ſay come, and an other ſhall ſay come not: when two maiſters are thus cõtrary & diuerſe in their mindes and wills, one ſeruant cannot ſerue both. And ſo theſe words carrie a holy truth.

But this clauſe of diuerſe and contrary is not expreſt, therefore

fore I ſay further, that this ſentence was a common prouerbe among them. Now in a Prouerbe, if it be vſually or generally true, though it holde not alwaies, if it haue effect ordinarily, it is inough. As no Prophet is honoured in his owne countrey, that is, vſually and commonly it is ſo: So this Prouerbe is true ordinarily. And thus this ſentence muſt be vnderſtood as a familiar prouerbe, vſuall and common among the Iewes, which Chriſt taketh for the ground of his ſpeech.

Now it followeth: *For eyther hee ſhall hate the one,*] that is, as he is a maiſter, or in regard of his commaundement: And hee ſhall loue the other,] in reſpect of his commaundement, in that hee doth embrace it and performe it. Or elſe hee

ſhall leaue to the one,] This is an illuſtration of the former words: for it might bee demaunded: How ſhall hee bee knowne to loue or hate them?

The anſwere is thus: ~~Loue~~ will cleaue to the one, and contemne the other. That is, a ſeruant is knowne to loue his maiſter in his commaundement. ~~First~~, if he cleaue vnto him. ~~Secondly~~, if he giue himſelfe as a ſeruant, to the obedience of his commaundement.

And he will deſpiſe the other,] That is, hee will neglect his commaundements. Thus hee teſtifieth his loue or hatred by omitting and neglecting: or by performing and practiſing the commaundements enioyned him.

Now the words that follow:

You

You cannot ſerue God and Mammon, are the application of the argument: you cannot ſerue God and riches, treaſure, profit, gaine. A man cannot ſerue God, and giue himſelfe to get, and lay vp riches.

It is not ſaid, you cannot ſerue God, and haue riches, for *Abraham*, *Ioſeph*, & *Iob* ſerued God, and yet had riches: But thus, you cannot ſerue God, & ſerue riches; that is, giue your ſelues to ſeeke them, and ſet your hearts vpon them. Thus the ſenſe and meaning is plaine, and now the ſcope of the words wil the better appeare.

The obiection is this: Why may we not do both, viz. *lay vp treaſure in heauen and in earth?*

The anſwere is: *No man can ſerue two maiſters.*

Bem:

But God and Mammon *are two maisters: therfore you cannot ſerue both theſe.*

The propoſition is confirmed by a reaſon which is added. And thus you ſee the ſcope and the ſenſe of this verſe.

Now ſee what doctrines naturally ariſe hence.

Doctr. 1.

First, it is to be marked, that Chriſt dooth heere ſet downe what it is to ſerue God. A thing that euery man ſpeakes much of, yet a thing that fewe know, and fewer doo practiſe: therefore in a word, it is this: To ſerue God, is to loue him, and to cleaue vnto him, and he ſerueth God, that doth theſe two.

For the firſt, euery man will ſay that he loues God, and euer did;

did. Well then, take heede you be not deceiued: for God muſt be loued, not onely as hee is a bountifull Lord, but as hee is a Maiſter, and doth commaund vs ſeruice, hee muſt bee loued in his word and commaundements in his authoritie of commaunding. The written word is his will and commandement, therein he preſcribes what we ſhould do, though he ſhould neuer beſtowe benefites vpon vs, ~~that~~ we ſhould loue him becauſe he is our Maiſter.

For the ſecond part of Gods ſeruice, it is to cleaue vnto him, whereby what is meant, you may ſee in the Parable of the prodigall ſonne; Hee claue to a Farmer, that is, gaue himſelfe to his ſeruice.

So here, to cleaue vnto God, is the reſigning vp of a mans

ſelfe.

ſelfe to ſerue God, and to obey him in euery commandement: And to take heed that hee ſuffer not himſelfe to be drawne away from obeying any commaundement, and beleeuing any promiſe.

This is done when wee will not ſuffer our ſelues to be ſeperated from God, but yeeld obedience to his commandements. This is the right cleauing to God.

Contrariwiſe, to diſobey his commaundements, is to hate God, & to deſpiſe him. Though no man will ſay he hates God, yet hee that dooth neglect his commaundements, and giues himſelfe to ſeeke the things of this life, is a hater of God. He that is crooked in his way, deſpiſeth God, let him proteſt what he will. If he do not cleaue

vnto

vnto God by obedience to his commaundements, hee is a hater of God, & his vtter enemie.

The conſideration of this ~~part~~, ſerues to let you vnderſtand the great blindneſſe of the world. For commonly if a man can but rehearſe the Lords praier, the ten cõmandements, and the Creede, howſoeuer he liue, he ſerues God wel inough. What groſſe ignorance, blindneſſe, and ſuperſtition is this? The ſeruice of God is in obedience to his commandements, to cleaue vnto him as *Abraham* did, when God ſaid: *Thou ſhalt not kill*, hee obeyed. Againe, when God ſaid, *Kill thy ſonne*, he obeyed.

See thē how this age abounds with Atheiſme in all places: for what is hee that hateth God,

God, and despiseth him, but an Atheist? Now all they that seek the things of this life so much, they are very Atheists, and no better, because they hate him and despise him.

Atheisme is a common sin of our time. The world is loued: *Mammon* embraced, God hated, and the Lord despised. I know that men will abhorre this to bee challenged for Atheists. But Christ hath giuen the sentence, that whosoeuer he bee that doth not cleaue vnto him in obedience, doth despise and hate God, and what is that but Atheisme? This is a mother sin, & the cause of many more.

So much of the first poynt of the seruice of God.

2 Secondly, Christ takes it for graunted, that *Mammon* is a Lord: That riches is a God, and

and that men ſerue and obey him. As there is a true God and Maiſter, by right of creation: ſo there is an other by reaſon of corruption: and that is riches, treaſure, profit and gaine. Of this he forewarnes his diſciples, becauſe the daunger is great.

How can this bee, may ſome ſay? Queſtion.

Riches in it ſelfe is a good creature of God, and therefore is not indeed a maiſter. Onely the wicked and wretched hart of man, ſets vp an Idoll in the heart, in ſtead of the true God: And therefore couetouſneſſe is called Idolatrie. Now it is made an Idoll & a Maſter thus: Men eſteeme of riches as of theyr principall happineſſe: And it is the minde of man that makes Anſwer. Col 3.

the

the God: looke where the heart is, there is the Lord and God.

Secondly, it is the nature of man to truſt in riches, and to loue thē more thē God. Hence it is, that men are the ſeruants of riches, whereof they ſhould be maiſters. I will make it plaine, that it cannot be denied.

1 Firſt, mē lay aſide the ſeruice of God, & neglect his worſhip for gaine: what argues this, but that they account riches the principall good, about which they ſpend moſt time?

2 Secōdly, let a man haue riches, and he is content exceedingly with the abundance that God giues him, he is at peace. Let the ſame man looſe his goods, and all the promiſes in the Bible will not quiet him.

3 Againe, let him looſe any part of his riches, & he will be more grie-

grieued and vexed, then for the loſſe of heauen, by breaking Gods commandements. What argues this, but that the hearts of men do honor riches as their God?

Laſtly, I appeale to all mens conſciences. Is not euery man more ſharpely ſet to gather earthly things, then to call vpon God? Why all men can tell euery one is more eager and earneſt in ſeeking riches: So that wee haue as many Idols now as euer we had, and as many Idolaters: for euery man ſets vp this Idoll in his heart, and puts his truſt in it. Therefore it is true which Chriſt takes for graunted: That riches is a Lord. 4

If any think themſelues hardly dealt withall, that they ſhuld bee accounted Mammoniſts and

and Idolaters ſeruing riches. Let them conſider the liues of men, what meane elſe the common oppreſſions, extortions, vſuries, ingroſſing of neceſſaries? What doo all theſe argue but this, that *Mammon* is a great Lord, and hath many ſeruants and ſlaues, for all theſe are his attendants and retainers vnto him?

Further, what is the cauſe of a dearth in time of plentie? whē God in mercie hath vouchſafed vs plentie and ſtore, what is the cauſe our dearth continues? but this, that *Mammon* is a great Lord.

Mammon is the cauſe, gaine and lucre. Let it be conſidered with reuerence, when we haue a made-famine by the wicked men, who are ſlaues and vaſſals of *Mammon*. There is no queſtion,

ſtion, but the dearth in former yeares, which was cauſed by Gods hand, was alſo encreaſed by wicked men.

All theſe things being laid together and conſidered, it is plaine, that though all men would ſeeme to embrace the Goſpell, yet this is a common ſinne, men giue themſelues to ſerue *Mammon*. Indeede God hath his ſeruants here and elſe-where, yet it is but an handfull: The multitude are all Mammonites. Therfore this is a certaine truth, and may well be taken for graunted.

Here therefore ſee the vile nature of man: He was made to be Lord of *Mammon*, & yet he is content to become his ſlaue and vaſſall, though his ſtate and condition be to be a Lord, yet thus he abaſeth himſelfe.

Second-

Secondly, in that men are commonly ſlaues to *Mammon*, we learn an other leſſon, which Chriſt teacheth vs: Wee muſt learne to be faithfull in the hauing, vſing, keeping, and diſpenſing of the wicked *Mammon*. It is a vile and a miſerable thing for a man to ſubiect himſelfe to it, to become his ſlaue and vaſſall.

Luk. 16.

3.

He that ſeekes to be rich, forſakes God. Remẽber it, for it is the principal point that Chriſt proues here. A man may haue riches, and vſe them; and may liue & die rich: but he may not ſeeke to be rich, becauſe then he forſakes God, when hee ſets his hart vpon riches. I wil make this more plaine.

In riches three things are to be cõſidered. Firſt, the getting. Secõdly, the keeping. Thirdly, the ſpending. Firſt,

Firſt, hee that ſeeks to be rich in getting of goods, muſt needs vſe much lying, deceiuing, and breaking the Sabboth. 1

In keeping of them, if perſecutiõ come, he forſakes Chriſt, and denies the Goſpell: and if any loſſe befall him, he will reſort to the witch, wiſard, ſouthſayer, coniurer, and Aſtrologer, and all to keepe himſelfe rich. 2

Againe, he can part with nothing to the poore, becauſe hee muſt be rich, therfore he cannot ſpare a penny. None ſhall get ought at his hands, they may ſtarue at his doore firſt, and all is becauſe he will be rich: hee hath ſet it downe, and determined it with himſelfe. 3

Men haue a milde & moderate opiniõ of couetouſnes: if a man be couetous, they will ſay hee

hee is a good honeſt man, but ſomewhat hard and neere. But marke the ſentence of Chriſt: Here theſe worldly perſons are forſaken of God. So that it is no ſmall fault (as the world takes it) for a man to be worldly.

Firſt, it is a renouncing of God himſelfe, a practiſing of Atheiſme, therefore we muſt learne to thinke worſe of theſe worldly perſons.

Secondly, it is the manner of men to make lawes to themſelues for the getting of riches: I wil haue an 100. or 200. or 300. or if he haue a greater ſtocke, a 1000. or 2000. &c. and thus much lands, rents, and reuennewes, I muſt needes haue it, I cannot liue elſe. Take heede of this; make no ſuch lawe to your ſelues, for then follow all the practiſes that tend to the compaſſing

paſſing of this reſolution. It is a commō practiſe among men, they will haue thus much in ſtocke, and thus much in reuenewes; whereas indeed, a little with Gods bleſſing, is wealth inough.

Thirdly, let euery man bee contented with that portion which God hath allotted him: euermore remember that godlineſſe is great gaine, if wee be content. Therefore away with this couetous minde, and bee content with Gods good prouidence. 3

The heart muſt not bee deuided betweene God and the creature: God muſt haue all, or none: you cannot ſerue both; there is no parting of ſtakes, God to haue one part, and *Mammon* the other. Many are deceiued herein, who thinke

they may part ſtakes, and giue God one halfe, and the creature the other; nay, ſinne and Sathan.

The vſe of this is, to diſcouer hypocrites. When men liue in many ſinnes, if they come to the Congregation, to heare and pray, and receiue the Sacrament, though they lye and liue in ſinne, they may bee the ſeruants of God for all that: as the drunkard, adulterer, &c. And ſo euery man bleſſeth himſelfe in his ſinne.

Hence it is, that ſo many flatter themſelues while they liue in ſin, againſt their owne conſcience: but they deceiue themſelues. If they ſerue the diuell in any ſinne, they cannot ſerue God.

2 Secondly, euerie ſeruant of God is ſo far forth regenerate, renued,

renued, and ſanctified, that not one ſin raignes in him, for then he muſt ſerue two maiſters. So many ſinnes raigning in any man, ſo many Lords. This doctrine muſt be receiued, regarded, reuerenced, & remembred.

Thirdly, if the heart cannot bee deuided betweene God and the creature, let vs all in the feare of God, worſhip God, ſerue him, and profeſſe our ſelues to bee his ſeruants, with our whole ſoules and bodies: for we cannot ſerue God and *Mammon*. God alone is to bee ſerued: therefore let euerie affection bow the knee to God: let the bodie and ſoule doo theyr parts in this homage, ſo long as thou liueſt.

Remember *Rom. 6. The ſer-*

uant of God hath his fruite in holineſſe, and the ende euerlaſting life.

The Queene of *Sheba* pronounced the ſeruants of *Salomon* happie, becauſe they ſerued ſuch a Lord. How much more thē are they happie, who in body and ſoule giue themſelues to the ſeruice of the liuing God?

Ob. It will be ſaid: I deſire with all my heart to ſerue God, but the corruption of my nature makes mee diſobey and rebell againſt the commaundements of God. The fleſh makes mee doo that which I would not. When I would faine honour God, my corrupt nature makes me diſhonour him. Some may thus complaine, that their caſe is miſerable, and they ſerue two maiſters.

All

All that haue grace muſt needes ſay thus, that their wicked nature doth carrie them an other way, but they muſt ſtay their mind on this maner: Whē they faile in obedience, let them conſider, whether they do it willingly, or againſt their wills. Thou wilt ſay vnwillingly, and it grieues thee, and thou art diſpleaſed with thy ſelfe. Well, if thou canſt ſay this, bee of good courage, thou doeſt not ſerue two maiſters, though there bee in thee two contraries, fleſh and grace, yet they are not two maiſters. Therfore bee not diſcouraged, for thou ſerueſt not both, thou ſerueſt God, and not the fleſh. Nay, if thou faile in obedience, and be grieued for it, God doth accept thy will and endeuour for the deede. Anſwer.

Remember this: for euerie childe of God may say, I serue two maisters, but it is against my will, and with griefe of heart, with groning vnder this bondage. Labour and endeuour to keepe a good conscience, and then if thou faile, it is becauſe thou art ouerruled and maiſtered. Walke in all the wayes of God, and the wants and defects of thy nature, are all couered in the death of Chriſt, if thou doeſt thine endeuour to obey. Search the ſcripture, where the will of this maiſter is ſet downe; and when thou knoweſt what his wil & commandements are, endeuour to obey them, and thou ſhalt bee the ſeruant of God. Thy ſeruice is a kingdome, it is a true libertie. But contrariwiſe, ſerue *Mammon*, and thy ende will

will be euerlaſting deſtruction in hell.

25. *Therefore I ſay vnto you, be not carefull for your life, what yee ſhall eate, or what yee ſhall drinke: nor yet for your body, what yee ſhall put on. Is not the life more worth then meat? & the body then rayment?*

At the 19. verſe Chriſt began to forbid couetouſnes; and becauſe men are ready to make many excuſes and obiections, therfore Chriſt hath anſwered two before. Now he proceedes, and ſtrikes at the roote of couetouſneſſe, which is immoderate and inordinate care for ỹ things of this life. And his intent is to remoue that; yea, the diſtruſtfull care of things neceſſarie: and this he doth to the ende of

the chapter: he labours to take away the cauſe of all couetouſneſſe.

Theſe words depend on the former, from the 19. verſe, as I take it; and they are a concluſion of all the doctrine deliuered before from the 19. verſe, and not from the 24. onely. In this manner, ſeeing they want a good eye, and the gift of wiſedome & diſcerning: therefore, I ſay yet further to you, be not careful more then needs for things neceſſary. Thus theſe words depend on the former, and withall hee meetes with a conceit of carnall men: for men might ſay, they ſeeke not treaſure, but only things neceſſarie. Thus might the couetous plead, and therefore Chriſt comes home to them, and ſaith: *Be not carefull with any immoderate or inordi-*

inferred

inordinate care, for ſo much as meate, drinke and cloathing, &c. So much ſhall ſuffice for the ſcope and coherence.

Now let vs conſider the words, the ſenſe, and the vſe of them.

Therefore I ſay vnto you,] In that Chriſt begins his commandement on this maner: (*Therefore I ſay vnto you, I that am your Maiſter, on whom you depend for all heauenly inſtruction:*) he doth prepare them to attention, and to a diligent marking of this commaundement and inſtruction. And he vſeth this forme of ſpeech, to declare that the commaundement following, is a waightie thing, and to be regarded and obeyed, and which if it be kept, couetouſneſſe cannot ſeize on vs, and this is the ſubſtance and pith

of all this doctrine. And this clause prefixed, must be a warning to vs to marke the doctrine; Therefore let vs see what it is.

Be not carefull] When hee saith, bee not carefull what yee shall eate, &c. the commandement must be considered, least it bee mistaken, therefore the true sence is to bee searched out.

There bee two kindes of care.

First, a godly and honest care.
Secondly, a distrustfull care.

Prou. 6. The first is commended in diuers places. Wisedome sends vs to the Ant, to learne diligence & prouidence in earthly things. And the place of *Paul* is well 1. Tim. 6. knowne: *He that is not prouident*

dent for himſelfe and his, is worſe then an Infidell. Where the holy Ghoſt commends vnto vs a prouident care and circumſpection, for the things of this life. Therefore there is a lawfull care, and it is this: when men walke in their callings, and doo the duties of it diligently, with good and vpright dealing to euerie man, minding to ſeeke no more then is neceſſarie in the iudgement of all men for this life.

This is one principall point of this godly care.

The ſecond point (after wee haue vſed due diligence) is, to leaue the ſucceſſe and iſſue to GOD, wee muſt leaue the diſpoſing of our labours to the Lorde: for it belongs to GOD, and is proper to him, to diſpoſe of

the

the ſucceſſe and euent of our labours ? wee muſt not frame the ſucceſſe to our ſelues how we wil haue it, but referre it and our ſelues to Gods good prouidence.

Take *Moſes* for an example: hee was called to be a deliuerer of the Iſraelites out of *Ægypt* : Hee obeyes Gods commaundements, and comes when he is called, and goes when he is ſent, and doth his endeuour to bring them from *Ægypt* to *Canaan*: and though he had many croſſes, yet hee goes forward, and leaues the ſucceſſe to God, as wee ſee, *Exod.* 14. when hee was driuen into ſuch ſtraites, that hee had the Sea before him, hills on the one ſide, and woods on the other, hee ſaith: *Feare not, but ſtand ſtill, and behold the ſaluatio-*

the Egiptians behind him

on.

on of the Lord.

So *Abraham* beeing commaunded to ſacrifice his ſonne *Iſaac*, obeyes and goes about it: And when *Iſaack* asked him where the ſacrifice was, hee ſaith: *God will prouide.* Therefore in a word, the godly care is, when men do the workes of their callings with diligence, leauing the ſucceſſe of their labours to God. This care is of the dutie onely, and not of the ſucceſſe; and this is not here condemned.

But the ſecond kinde is a diſtruſtfull care, which doubteth of Gods prouidence, when men doo the workes of theyr callings diligently: but ſo as they diſtruſt Gods prouidence, and dare not commend and commit the fruite and euent thereof to God.

This

This is a diſtruſtfull and an vnlawfull care. That you may the better conceiue of it, it hath theſe fruites following.

Signes of diſtruſt. Care

First, it oppreſſeth the heart with feare and griefe: with feare of pouertie and want, and ſo filles the heart with griefe.

2. Note ~~ſecondly~~, when men keepe not themſelues to the word of God, and lawfull meanes, but vſe vnlawfull meanes to get theyr liuings with.

3. Note ~~thirdly~~, when men are ſo carefull for the worlde, that they neglect prayer and the ſeruice of God in hearing the word, the heart is ouerladen and oppreſſed: and it argues that there is care not onely for the dutie, but for the ſucceſſe, which belongs to God:

and

and thus you ſee what a diſtruſtfull care is.

And this is the care that is heere forbidden, when men diſtruſt God, and vſe vnlawfull meanes to enrich themſelues. It is a care that is ioyned with neglect of Gods worſhip, and with griefe and feare. For the Greeke worde dooth ſignifie ſuch a care, as diſtracts the minde, deuides it, and brings it into perplexitie. So that it is as much as if hee had ſaid: Bee not carefull in ſuch ſort that your mindes be troubled and perplexed. His meaning is not to forbid labour, or lawfull care, for then hee ſhould ſpeake againſt all callings.

So much of the ſenſe and meaning of this heauenly commandement.

Now

Now let vs apply it to our ſelues. That which is here forbidden, is the common ſinne of moſt men now: and it is not in a fewe, but it is a common and ordinarie thing. It lurkes in the heart, and ſhewes it ſelfe in the life.

One kinde of ground receiueth the ſeede, but when it ſprings vp, it is choked with worldly cares; and this is common among vs, and therefore the world hath ſo little fruite. If wee would examine our ſelues what profit & proceedings we haue made in Chriſts ſchoole, we ſhould ſee little fruite: for this immoderate care doth deuide the heart, and diſtract the minde: worldly cares toſſe it and turne it, like the waues of the Sea.

This is one argument of it, and

and an euident proofe, that this ſinne is common.

Secondly, there is no trade or calling, but it hath conueances of craft and deceit: though the practiſes of men bee not commonly knowne, yet the thing is certainly true and manifeſt. He that hath but halfe an eye, may ſee into the abuſes which are daily practiſed. And it is hard to finde them that ſeeme religious, to make conſcience of this in their callings, and to auoyde the common crafts. What argues this, but that our hearts are poſſeſt with immoderate care? wee depend not on Gods prouidence, wee dare not truſt him with the ſucceſſe, wee feare he wil not giue ſo good a bleſſing as wee looke for

Now Chriſt giues vs warning

ning of this, & doth command vs to take heede of it, that wee haue no diſtruſtfull care, ſo much as for things neceſſarie.

Queſtion. *What muſt we do then?*

Anſwer. Our dutie is declared elſewhere. ^Pſal. 37. 5 See a moſt excellent commandement, it is repeated by *Dauid*, *Pſ.* 55. ~~and *Pſ.* 37. 5.~~ And by *Salomon*, *Prou.* 16. And by *Peter*. It is a moſt waightie inſtruction, and hath this ſenſe: Walke in thy calling, doo the duties of it diligently, truly, and iuſtly: yet remember when thy labour is done, to commit the ſucceſſe vnto God, leaue the bleſſing to his prouidence. The meaning is not to forbid vs to walke in our wayes, and to practiſe the workes of our calling: but onely to teach vs to leaue

leaue the ſucceſſe to God. To make this more plaine: put the caſe of any trades-man, he is to practiſe the workes of his calling: as if it be to buy or ſell, hee may do it with diligence without wronging any: but the ſucceſſe muſt be referred to God, for that take no care, but leaue all to him.

The like commandement we haue, *Phil.* 4.6. *Be not carefull, &c,* What then? *But in all things let your prayers bee made to God, with ſupplication and thankes giuing.* Marke there how care is oppoſed to prayer and thankes giuing. All care is not forbidden there, but immoderate care onely. We muſt bee carefull of our duties, but not of the ſucceſſe of our labours: For the bleſſing bee not carefull, but commend it to God.

It

It is an excellent commaundement to bee remembred and practiſed of all men in all callings. It is the double care that is forbidden. Thus you ſee what you are to doo in the compaſſe of your callings.

Queſt. *How can we do this? It is too hard a commaundement, fleſh and blood cannot keepe it.*

Anſwer. Do but remember what bleſſed promiſes God hath made to them that obey him, and we cannot but make conſcience to obey this. Some riſe early, goe late to bed, and yet are neuer the richer: But God giues ſleepe to his beloued: ſuch as obey him, ſhall haue reſt and ſleepe; they ſhall with quietneſſe reape the fruite of their labours.

Pſal. 127. 1.

The

The Lyons ſhall be ſtarued, but they that feare God, ſhall lacke nothing. Though the Lyons vſe rauening, and get theyr pray by violence, yet they ſhall want, ſooner then the children of God. Pſal. 34. 10.

If we had no more commandements in all the Bible but this, it ſhould be ſufficient to worke this effect in vs, after due labour and diligence vſed in our callings, to referre the ſucceſſe thereof vnto God. We ought to truſt God, and beleeue his promiſes, and not diſtruſt his prouidence. If wee will not truſt God in theſe outward things, how ſhall we truſt him in the keeping of our ſoules in time of temptation, and in death? Therefore commend all to God, and for the ſucceſſe, liue by faith.

Queſt. *How if all things goe croſſe; and we finde no bleſſing in our labours: may we not prouide for our ſelues?*

Anſwer. Caſt thy care on the Lorde, and hee knoweth what is good for thee, better then thy ſelfe: wherefore if he denie thee that bleſſing which thou deſireſt, be content and obedient. For the ſeruants of God to bee croſt, it is better oftentimes then wee are aware of.

Good *Ioſias* was puft vp with pride, and would needes fight with *Pharaoh Necho*, without any warrant, and it coſt him his life for it. And good *Ezechias* likewiſe, in a pride ſhewed the ſtraungers his treaſure, and was puniſht for it. Therefore if thou want any bleſſing, the beſt

beſt way is to pray for it, and to depend vpon God, and if God ſee it to be good for thee, thou ſhalt obtaine thy deſire.

So much of this maine commaundement, which is a commaundement alwayes to be remembred, and written in our hearts, and to bee practiſed in our liues.

Now one point further is to be marked, viz. how Chriſt diſtinguiſheth betweene the life and the body: hee makes the meat and drinke to appertaine to the life and ſoule, and apparell to the body: yet wee know that the apparell is a meanes to preſerue the life too, as well as meate and drinke, and yet Chriſt cõcludes it, and that for iuſt cauſe: for though in ſome countries the vſe of apparell bee to cheriſh the bodie, and

excludes

to

to continue life, yet the general and first vse of it, is not for the life, but it respects a higher matter, it serues for the body it selfe. I say, in respect of a certaine shame that is set vpon it, the maiestie of the body is lost, and the nakednesse of it, is now a thing full of shame and confusion, and our apparel serues to couer this shame.

So the proper and principall ende of apparell is this, to couer the bodie in regarde of the shame which befell vs after the fall: yea, the truth is, we should be all couered, hands and face and all, if it were not for other necessarie vses: in regard of which, wee keepe them bare and vncouered. And if that fall had not bene, the naked bodie had bene full of maiestie.

This point being consider-

ed,

red, we muſt learne neuer to be puſt vp in regard of our apparell: but rather to be abaſhed and confounded, ſo oft as we put it on, or looke vpon it; for it is nothing but a badge to couer the ſhame of our bodies with: therefore it is as great a madneſſe for any to be puſt vp becauſe of their apparel, as it were for a priſoner to be proud of the boults on his legges, the brand on his hand, or the hole in his eare: Therfore we muſt learne to thinke of our ſinne, when we looke on our apparel, and to be abaſhed, abaſed and humbled in remembrance of it.

We muſt expreſſe all the graces and gifts of God that be in vs, ſo much as we can, euen in our apparel; as ſobrietie, temperance, frugalitie, & ſuch like: they are to be declared in the

very garments. So much of that point.

Now it followeth: *Is not the life more worth, &c.* After he had giuen a moſt excellent cõmandement, to the end it may not goe without his effect, hee enforceth it with diuers argumẽts of waight. Firſt, ſaying: *Is not the life more worth then meate? &c.* The reaſon ſtands thus: The life is more excellent thẽ meate and drinke, and the body is better then the apparell.

Now God giues the life and the body, and dooth preſerue them: therefore he will much more giue foode and apparell.

The reaſon is taken from the creation. He that is a Creator, will preſerue his worke.

In this reaſon Chriſt teacheth vs how wee ſhould make

vſe

vſe of our creation: by a conſideration of it, wee muſt learne to come to a confidence of Gods prouidence, and to truſt in him for all the things of this life: for hee will preſerue his workmanſhip.

Iob in the beginning of his tenth Chapter, perſwades himſelfe that the Lord will not deſtroy him, becauſe hee is the workemanſhip of his handes, hee makes that an argument, Marke what vſe hee makes of his very creation. *Commend your ſelues to God, as to a faithfull Creator*, ſaieth S. *Peter*. 1. *Pet*. 4. Marke that hee calles God a faithfull Creator, and for that cauſe wee muſt commend our ſelues vnto him.

We ſee alſo by commō experience, that no man is ſo tender

and carefull for any thing as is the workeman: therfore in this reſpect, we are to put our truſt in God. Hath God giuen vs life and a body, and wil he not giue vs foode and rayment? It cannot be. Thus God teacheth vs his prouidence by the creation, and confidence in it.

26 *Behold the fowles of the heauen: for they ſowe not, neither reape, nor carry into the barns: yet your heauenly father feedeth them. Are ye not much better then they?*

Heere is a ſecond reaſon of the commaundement. Be not carefull for ſuch neceſſaries, for if God feede the fowles, much more will he do you.

The Propoſition is confirmed thus: Becauſe you haue meanes

meanes, and they haue none. Againe, you are better then they, for you are Gods children, and ſo are not they: therfore if hee feede them, much more will he do you. A very good reaſon, which may induce all men to obey the commandement, for it is a very ſenſible reaſon, and may eaſily be vnderſtood of all.

Before he propoſeth his reaſon, hee bids vs *beholde them*, that is, to looke vpon them ~~wiſely~~, with conſideration, for ſo the word ſignifieth. Here is a generall dutie to be learned: namely, to conſider the workes of God, for this may be ſaid of all the creatures. *Beholde them.* The duty therefore is to marke them, and to view them well, that we in them may ſee the wiſedome, goodneſſe, mercy,

iuſtice, and prouidence of God.

Eccleſ.7.15 *Salomõ* giues the ſame leſſon, to conſider the workes of God.

God made one creature after an other ſeuerally in 6. daies, and reſted the 7. and ſanctified it. One cauſe was, that mẽ might cõſider ſeuerally of theſe works of God. Our reſt muſt be conſecrated to the cõſideratiõ of the workes of God. The heauen is cõpared to a great booke, which all may read, *Pſ.*19. And ſo we may ſay of all the creatures, ſo many creatures as there be in ẏ world, ſo many bookes, wherin we may read ſẽſibly & diſtinctly, the power, wiſdome, & goodneſſe of God. Therefore wee ought to looke vpon them, and euen to ſpell them out, till we can read them perfectly. Now what is the thing to bee looked vpon in thẽ? *They ſowe not, neither*

neither reape. They haue not that care for meate and drinke which we haue. Mē do this and that, ſowe & reape by Gods cōmandemēt, & their labour is approued. The birds doo not ſo much, they take no care at all.

How then do they liue?

The yong rauens cry to God for foode, and the lyons ſeeke to him, & the eyes of all things looke vp to him. Iob. 39. Pſal. 104. Pſal. 145.

How can this be? can the vnreaſonable creatures do ſo? It cannot be.

That which the holy Ghoſt ſaith, hath his ſence, meaning, and force: for they do not vſe prayer indeed as men doo, but that which men do by prayer, they do the ſame in their kinde by a natural inſtinct, imprinted in them by their creatiō. They ſeeke the foode that God hath

ordained for them, and reſt cõtented with his prouidence, and ſo they call vpon God, and depend on him: and therefore the holy Ghoſt hath of purpoſe vſed theſe phraſes, to ſhew how they content themſelues with Gods prouidence.

Here marke one point: The creatures are ſubiect to vanity & corruptiõ by the ſin of man, and yet they come nearer the firſt ſtate then man, and the order of nature remaines in them: for this is their part by order of creation, and it is to be ſeene in them to this day. But man is fallen from the order ſet in his creation, euen in theſe temporall things, whether we regard the getting or the keeping, or the diſpending of them: men are grown to a diſtruſtfull care, againſt the will and prouidence of God. This

This point is to be marked, that the other creatures keepe the order of nature in this thing & man doth not: which ſheweth that man is more vile then baſer creatures, and more corrupt then they: for they keepe the lawe of nature. This ſerues to humble vs, and to make vs thinke baſely of our ſelues, who haue not in vs by nature, that good which they haue. *Yet your heauẽly father feedeth thẽ.*]

Heere be excellent pointes ſet downe, which I will but touch. Firſt, heere is a reaſon why we ought to reſt on Gods prouidence: and afterwarde a way ſhewed, whereby we may doe it. 1 2

There be two kindes of promiſes in the word.

1 Firſt of ſpirituall and eternall things.

2 Secondly, of corporall, temporal, and external things.

Now how may we put our truſt in God for theſe temporall things?

Thus: we muſt take holde of the maine promiſe of ſaluation, and reconciliatiō with God in Chriſt: and when we are reſolued of that, then we ſhal begin to beleeue the promiſes of temporal things, and reſt vpon the goodnes of God. So that if you would knowe how to put your truſt in GOD for theſe things, you muſt firſt labour for this, to be aſſurd by faith, that you are the childrē of God, and recōciled in Chriſt. This is the right way & the ground of all, to beleeue our adoption & reconciliation, and where this is not, there can be no true truſt in his prouidence, ſo much as for a bit of bread. Further,

Further, mark here a ſpecial & particular prouidence of God. The birds prouide nothing for themſelues, and therefore in all reaſō they ſhould periſh in winter: yet daily experience ſheweth this, that they are both fatter and in better liking in winter. This argues, that there is a God that doth feede them, and a particular prouidence which tends vpō the leaſt foule and brings it meate in winter.

This is a ſenſible perſwaſiō to all Gods ſeruants, that God wil ſend them foode and rayments for can it be poſſible, that God ſhould feede the foules, and neglect his children?

Again, this ſerues not to boulſter vp any mās idlenes & negligence, that wil neither reape nor ſowe: but to teach vs, that when all meanes faile, we muſt reſt vpon God. In

In a word; we muſt learne here to be like God, to be mercifull as he is mercifull: he is a ſauiour of all, ſpecially of them that beleeue. This was neuer more needfull to be learned then now, whē men make them ſelues rich, euen with the blood of the poore. If we be Gods children, we muſt be like him.

27 *Which of you by taking care, is able to adde one cubit vnto his ſtature?*

We haue heard the commandement in the 25. verſe, and two reaſons of it: Firſt, If God giue life and the body, much more foode and rayment: Secondly, If he feede the fowles, much more will he feede you. Now followeth a third reaſon to moue vs to obey the commandement.

maundement. The words are propounded by way of interrogation: And it is the maner of the holy Ghoſt, to affirme or deny ſomething, and that more effectually vnder the forme of an Interrogation. And this is all one, as if hee had ſaid: There is not one of you, that by taking care, can adde one cubit vnto his ſtature.

The cubit here mentioned, is a certaine kinde of meaſure borrowed from a mans arme, which is the length from the bowing of the arme or elbowe, to the end of the longeſt finger, about which length, wee are commonly when we come into the world. So that the meaning is this: As God makes a man a cubit long at the firſt, and afterwards addes many cubits one after another to his ſtature:

ſo man himſelfe cannot by all his care encreaſe his ſtature one cubit: nay, all the cunning, wit, labour, & induſtrie of man, is not able to adde any thing to his ſtature, becauſe it is the proper worke of God, and of the ſame nature with the worke of the creation.

After a thing is created, to make it growe and encreaſe, is a worke that proceedes from the ſame power, by which it was created. Therefore, as none but God doth or can create the body: ſo it is God alone that encreaſeth the ſtature, and addes length, and makes it grow from ſtature to ſtature. And ſo this is a reaſon from the like. As man by taking care cannot encreaſe his ſtature one cubit, no nor any thing at all, as it is in *Luke*: So he cannot by taking

care.

eare encreaſe his worldly ſtate, or better it.

This is the ſum and ſubſtance of this reaſon, and it is very forcible and effectuall, to make vs vſe moderate care, and to moue vs to put away diſtruſtful care, ſo much as for neceſſaries. For wee can no more encreaſe our mainteinance by taking care, then wee can encreaſe our ſtature by it, which is impoſſible to any creature.

And ſo much for the ſenſe of this verſe.

Now let vs ſee what doctrines and inſtructions ariſe frō the wordes: All our labour, care, and induſtrie, is altogether vaine & vnprofitable, cōſidered a part from the bleſſing of God and his prouidence. *Pſ.* 127. All the paines that men take for the things of this life, is but loſt

labour.

labour without Gods blessing,
the planter and waterer is no-
1. Cor. 3. thing. If such excellent men as
they were, that were the foun-
ders of the Church, laboured in
vaine without Gods blessing,
much more we.

2 This is the first point which
teacheth vs one speciall dutie,
alwayes to commēd our labors
to God by praier, to offer them
vp to him, that hee may blesse
them: because without this, all
our care and labour is in vaine.

1 Secondly, as God by his de-
cree & counsel set downe what
shall be euery mans stature: so
he hath set downe in his decree,
what shall be euery mans suc-
cesse and worldly state, good
or badde, better or worse. God
hath decreed it, & set it downe,
and it is vnchaungeable, as a
mans stature is whē he is come

to

to his full height.

This concluſiō Chriſt would teach vs, here we cannot make our worldlye ſtate better or worſe, as we will: we cannot be high or lowe at our pleaſure; but we muſt haue that ſtature and ſtate which God hath appointed. Looke what ſucceſſe he hath appointed ſhall be, and muſt be: we cannot alter it by carking and caring.

This ſerues to teach vs to depende vppon God, and to reſt vppon him in our lawfull labours, for the ſucceſſe of them.

This ouerthrowes diuerſe fond opinions.

Firſt, that by art and skill a man may prolong his naturall life, and make a ſupply when hee is come to his ende. This is falſe: for if a man cannot

make

make himſelfe higher, nor alter his ſtature, hee cannot enlarge his life: for of the two, that were the eaſier, viz. to encreaſe his ſtature, rather then to lengthen his life beyond the naturall period. Therefore man cannot doo this by all his Art or wit. Hee cannot peece out his life, and ~~refraine~~ his ſpirit as *Eccleſiaſtes* ſpeaketh. The ſoule and the body muſt be ſeperated.

retaine
Eccl. 8. 8.

Indeede Art may preſerue life till his narurall ende, but when that is come, no Art can prolong it.

Secondly, the opinion that Witches and Sorcerers can transforme themſelues, and paſſe through keye-holes, is falſe. If they cannot doo this, viz. adde one cubit to theyr ſtature, much leſſe can they

do

do that. If they cannot adde ſo much to their ſtature, how can they chaunge and aboliſh nature? If they cannot encreaſe nature, they cannot chaunge it into an other kinde.

Though Sathan hath many illuſions, yet hee cannot by all his skill, turne a mans body into a beaſtes.

And it is a forgery, to ſay that *Nabuchadnezzers* bodie was changed into a beaſts; but only he had a phrenſie, and became lik a beaſt.

Thirdly, they are deceiued, and deceiue, that ſay they can by Art turne baſer mettalles into better, as braſſe into gold; a creature of one kinde into an other. If this be not poſſible, viz. to adde one cubit, &c, no more is that.

Like-

~~Likewise wee must remember~~, that all these things are the worke of the Creator, and a man can no more doo them, then hee can increase his owne stature, which hee can neuer do. If this be so, that we cannot adde, &c. then it is false which the Papists teach, that a man may be glorified and iustified, and increase his glory in heauen by his workes. He cannot doo it, for it requires a greater power to increase glory in heauen, then to increase the stature of the body. As it is the worke of God to giue stature, and to increase it: so it is his worke to giue glory, and to increase it. And if men cannot do that which is lesse in nature; how shall they do that, which is aboue nature?

21 *And*

28 *And why care you for rayment? Learne how the Lillies of the fielde do growe. They are not wearied, neither ſpin.*

The meaning is, *and do not care for rayment*: the interrogation ſtill hauing the force of a Negation, or Prohibition. And heere hee repeates the commaundement before deliuered in the 25. verſe. Yet not altogither, but by peece-meale, he parts it and proues it, and vrgeth it point by point.

What ſhould be his meaning to take this courſe in handling this heauenly doctrine?

He ſhewes himſelfe here to be the Doctor of the Church, and proues himſelfe a faithfull teacher:

teacher: Therefore not content only to propound his doctrine, (leaſt it ſhould take no fruite or profit in the hearers,) he vrgeth it point by point, that by this meanes hee may ſet an edge vpon it, and make it take place in the hearts of his hearers, that it may bee engrauen there, and bee effectuall.

And this is the dutie of all that are enioyned to teach. viz. to bee carefull to deliuer the will of God, and then bee carefull that it may be remembred.

The father is commaunded to whet his childe, as the ſouldier dooth ſharpen his ſworde, that it may enter into the bodie of the enemie.

This is the dutie of euerie one, to whome it belongs to teach

teach others, whether they bee miniſters, maiſters, or fathers, euery teacher hath his dutie enioyned him. Firſt, to teach the will of God. Secondly, to ſet it on an edge, vpon it.

So here Chriſt giues example, and teacheth by his owne practiſe. Firſt, he commaunds, then he confirmes, and vrgeth it by peece-meale: and then he repeates the commaundement diuers times. So much for the maner and forme of teaching. Now let vs come to the words, as they lye in order.

And why care you for rayment? &c. Theſe wordes muſt haue the ſame expoſition that the 25. verſe had, where this doctrine was propounded in generall.

There is a moderate care for rayment, which is not here forbidden:

bidden; but the other, that is, the inordinate & immoderate care: and it may bee conceiued diuerſly.

1 Firſt, care for rayment is then inordinate, when men care not onely for apparell neceſſarie, but for aboundance and ſuperfluitie, for that which is more then neceſſarie. As, when men deſire alwayes to bee in the faſhion, and to chaunge their apparell as the faſhion chaungeth. They are carried with an vngodly care.

2 Secondly, when men care for coſtly apparel, beyond their degree, ſtate, and abilitie: that is alſo inordinate care for apparell. Example of this alſo is ~~often~~ nife in our time, when euery ordinarie man deſires to be fine in apparell, and no man is conuent with that which is decent and

and fit for his calling. But the Trades-man, his care is to bee apparelled like the Gentleman: the Gentlemã like the Knight: the Knight like the Noble man. And thus euerie perſon affects the apparell of a higher ſtate. Yea, euery ſeruant (ſo the times are now) ſpends the greateſt part of his wages, yea, and more then his wages comes to, in apparell.

Thirdly, when much time is ſpent in the curious apparelling of the body, as though wee could mend the forme of our bodies, and as if the Lord had not done his part ſufficiently. The time and paines might be much better imployed & ſpent in matters of ſaluation.

Now, to come to the point: Chriſt forbids not here a moderate care for raiment, but

the inordinate care to prouide apparell ſuperfluous, ſumptuous and curious, which is ioyned with the miſpending of much time, and mony, beyond our eſtate and abilitie.

Now (as I ſaid before) this inordinate and immoderate care is the common ſinne of theſe times in all places: this is manifeſt, and cannot be denied. Therefore let vs all remember and reuerence this commaundement, and take heed, that we be not carefull inordinately for rayment.

Now he comes to confirme the cõmandement by a fourth reaſõ, ſet downe in this 28. verſe, and in the 29. and the 30. verſes: *Learne how the Lillies growe, &c.* The reaſon is worthy and excellent, though it bee borrowed from ſenſible things, and

and thus it is framed : *If God cloathe Lillies, much more wil he do you, &c.*

The firſt part is confirmed in the 30. verſe thus: *The Lillies and ſo all the hearbes of the field, are ordained for mans vſe, and for the furnace:* Therefore man is more excellent then they are.

Then if hee cloathe them, much more will he cloathe you; for they are made for your vſe.

The ſecond part is thus ~~contained~~ confirmed in the 28. and 29. verſes: *They are cloathed more ~~gorgeouſly~~ then Salomon.* Nay, gloriouſly it is added that God dooth this : for hee ſpeakes it of the hearbes of the field, (not of the garden) which are not dreſt by man.

Againe : *They labour not:*

That is, they themſelues are not the cauſes of it: it is not man, nor the hearbe it ſelfe, but God alone that cloathes it. And hee addes, that they are cloathed more then *Salomon* was in all his royaltie. The concluſion therefore followeth: If God ſo cloathe them, much more you, and that with a checke, *Oligopiſtoi, O yee of little faith.*

Thus you ſee the fourth reaſon, which doth containe many notable inſtructions. Now to the words.

Learne of the Lillies,] When he ſaith this, he maketh the Lillies and euerie hearbe to bee a ſchoole-maiſter vnto vs, hee ſends vs vnto them to learne. And though wee be the ſchollers of Chriſt, yet wee muſt not thinke ſcorne to learne of them which

which grow without the hand of man, or any labour of their owne. And this he doth for ſpeciall cauſes.

For firſt, that creature in the field doth more obey God in it kinde then man doth; and that the holy Ghoſt dooth often teſtifie, *Eſay.* 1. *Heare ô heauens, and hearken, &c.* And *Ezechiel* ſpake to the mountaines. And the Prophet that was ſent to reproue *Ieroboam*; when hee came where *Ieroboam* was, hee leaues him, and cryes to the Aultar to heare him.

Ez. 6.

All this is to ſhewe that theſe vnreaſonable and vnſenſible creatures, if they had that reaſon that man hath, would bee more obedient and carefull then man is of his dutie. Therfore to checke mans rebellion,

the Prophets called vpon theſe things, when men would not heare them; and this is the cauſe why Chriſt ſends men here to the Lillies of the field.

2 The ſecond reaſon of this is, becauſe we doo not learne the good things which the creature can teach vs. Though we haue them, ſee them, and vſe them dayly, yet wee do not learne all that of God which nature teacheth: wherefore for good cauſe wee are ſent to them to learne. That which may be learned of the wiſedome, power, prouidence, mercie, iuſtice, and goodnes of God, is manifeſted in them, & yet we marke it not. For this cauſe Chriſt knowing our want and behauiour, ſaith thus: *Learne of the Lillies, &c.*

This ſerues to checke vs, who doo not learne ſo many good

good things of God, as theſe creatures can teach. How then ſhall we learne the doctrine of ſaluation? So much for this point that Chriſt ſaith: *Learne of the Lillies, and by learning conſider.*

Now what is the thing to be learned of the Lillies: How they growe. This is the point to bee learned and conſidered. They growe, though they labour not nor ſpinne: and *Salomon* himſelfe was not cloathed like one of theſe. And it is a thing worth the marking; for in the winter they are buried in the earth, & appeare no more then if they ſhould neuer be ſeene: And yet in the Spring time of the yeare, they growe vp with ſtalkes, leaues, flowers, and goodly colours. Now the point to be marked, is this: How all this comes to paſſe.

They themſelues do nothing, neither doth man any thing to make them growe. What is it then that makes them growe?

The cauſe is the word of creation, which was giuen out by the Creator in the beginning, to the hearbes: *Let the earth bring forth hearbe and tree.* By vertue of that commandement then deliuered to the earth, the earth now though it be frozen in the winter, couered with ſnowe, and hardned with froſt, as though there ſhould neuer be any hope for the Lilly, or other hearbes to growe, yet it brings forth all in the Spring, and that with beautiful colours, and all by vertue of Gods commandement. In the ſame manner (to come to the point) God hath giuen a worde of prouidence ouer his ſeruants, that

if

if they trust in him, he will prouide them necessaries, all necessaries whatsoeuer. So as there shall be nothing wanting that is necessarie, if they trust in him.

This worde is certaine, set downe, and as vnchangeable as the word of creation. If men beleeue it, they shall haue meate, drinke, and cloth, as certainely as the flowers and hearbes, and grasse, come out of the earth.

This is the point here offered to our consideration. They growe by the vertue of Gods word in the creation, & so they ~~should~~ shall doo to the ende of the world. So in the matter of prouidence, trust in God, and walke in the compasse of thy calling, and doubt not the issue.

If there were no more reasons to perſwade vs to a moderate care for neceſſaries, this one ſenſible reaſon, borrowed from the Lillies, were ſufficient.

When he ſaith: *They labour not, &c.* his meaning is not by their example to maintaine idleneſſe, or to neglect our calling, but to teach vs, that when all helpes faile vs, walking in our calling, and hauing done what wee can, without our default Gods bleſſing ſhal not be wanting, wee ſhal haue meate, drinke, and cloth, though all means faile vs: And for this end theſe words are ſet downe.....

29. *Yet I ſay vnto you, that euen* Salomon *in all his royaltie, was not araied like one of theſe.*

Here-

Herein one ſpeciall amplification is to be marked. They are cloathed by God, and that more gloriouſly then *Salomon* himſelfe was: yet *Salomon* had promiſes of great honour and glory without his ſeeking: for hee deſired but wiſedome, yet with wiſedome God promiſed him honour. For all this Chriſt ſaith of the Lillies, that *Salomõ* was not cloathed like them, and he ſpeakes not of ſome one, but of euery one, and of the Lillies of the field too, not of the garden: And euery one of them is cloathed more gloriouſly thẽ *Salomon* was, when hee was in his chiefeſt glory. 1. Kin. 3 13.

Firſt, this ſerues to check and controll vs for our pride in apparell, and to teach vs that wee ought not to bee ſo curious in attiring our ſelues: for when

wee

wee haue done all we can, wee cannot match one of theſe flowers, but they will goe beyond vs. Why then ſhould we puffe vp our ſelues in regard of our apparel, whē as the leaſt hearbe in the field is more gay? What cloth in whitenes comes neare the Lilly? What purple like the Violet? And what crimſon or ſcarlet is like diuers other flowers? Art may doo much, but it cannot match nature. Doo what wee can, the hearbes will goe beyond vs. And if it be ſo, why are we ſo proud of our apparel? The hearbe which thou treadeſt vnder thy feete, and putteſt into the furnace, is finer then thou art.

I nunc, effer te, quòd pulchro
incedis amictu,
Te longè ſuperat fertile gra-
-mum agri.

The

The ſecond vſe is, to teach vs that all our pompe is but vaine: for what is more fraile then the hearbe, which is to day in the field, and to morrow is cut downe? So the whole nature of man is fraile and brittle, as *Paul* ſaith: *All the glory and pompe of this worlde is vaine and paſſeth away, ſubiect to chaunge and alteration.* 2

And yet when Chriſt ſpeaks this of *Salomons* glorie, and makes it inferior to the hearbe, preferring this before that, hee cõdemnes not *Salomons* glory; for it was promiſed him & giuẽ him by God. And the word, though it condemne curioſitie and ſuperfluitie of apparell, yet it condemnes not gorgeous apparell in Princes and great perſonages. The pompe in apparell is not ſimply condem-

ned:

ned in the word: for *Ioseph* refused not the ring and fine garment: And whereas *Luke* saith of *Agrippa* and *Bernice*, that they came with much pompe, the words may be taken as well in good part as ill.

Gen. 41. Ioseph. Act. 23.

30. *Wherefore if God so cloathe the grasse of the field, which is to day, to morrowe is cast into the Owen, shal hee not do much more vnto you? O yee of little faith.*

In these words Christ abaseth the creatures in regard of man, & the difference between man and the hearbes is in these things.

First, they serue for mans vse: Therefore they are inferiour to him, they serue for the making of his fire, and the heating

of

of his furnace.

Secondly, the hearbe is to day, and hath a being; to morrow it hath no being, but ceaſeth to be an hearbe? ſo fraile and vaine is the creature that excelles man in glory. But man hath a being to day, and his being continueth.

The trees and hearbes haue a kinde of life and ſoule, as men haue; but there is a great difference: for their ſoules are mortall, and ariſe from the matter whereof the plant is made: but the ſoule of man is immortall, bee it of the righteous or the vnrighteous.

The difference is plaine in *Geneſis*, where God commands the earth to bring forth hearbs and trees, with life and ſubſtance.

But

But when hee made man, the earth brought not foorth his ſoule, but God breathed into him a liuing ſoule. As for the ſoules of beaſts & plants, whether they be qualities or ſubſtances, it is not knowne, but they periſh & are corruptible, and they ceaſe to be that they were. But it is not ſo with man, for whē he dies, he ceaſeth not to be a man : a dead man is a man ſtill, though not a liuing man, and his ſoule ſhall be reunited to his body, yea the body that is dead and lyeth in the graue, is vnited to Chriſt, as well as the ſoule, and by vertue thereof it ſhall riſe againe. I ſpeake now of the righteous eſpecially, and therefore dead *Abraham* is *Abraham* ſtill. Now it is not ſo with the other creatures : The hearbe or tree being

ing burnt, ceaſeth to bee an hearbe or tree: But man when he dies(becauſe he is in the couenant) he is ſtill a man, for he that is once in the couenant, is in it for euer: and the vertue of the couenant ſhall be as effectuall to raiſe the ſeruant of God to glory, as the word of creation is effectuall to bring the creature out of the earth. Therfore the diuerſitie & difference is to aduaunce man aboue the creature.

Shall he not do much more vnto you, O ye of litle faith?

Theſe wordes were ſpoken to all the Diſciples and other hearers: wherein (for our further edification) theſe two circumſtances are to be conſidered, Firſt, the perſons rebuked: Secondly,

Secondly, the causes why they are rebuked.

who?

The persõs are the Disciples, when Christ speakes thus to his Disciples, *ô yee of litle faith*: he dooth not rebuke them simply for want of faith, but because their wicked vnbeliefe was more, and the distrust of Gods mercie and prouidence greater then their faith and beliefe: so that not the want of faith, but the smallnesse of it is here rebuked.

Oligopistoi.

Heere obserue, that besides the full perswasion which is the highest degree of faith, there is a lower degree and a lesser measure, which is here called the lesser faith.

And this litle faith is not here condemned, but the vnbeliefe that goes with it, for this little faith in them, was a true faith: and

and Chriſt confeſſed before, that God was their father. And it is a true faith that brings a man to the ~~little~~ adoption, it brought them into that ſtate, that they had God for their father, and they were his children.

Cõſidering that in the Diſciples & others, that their vnbeliefe was more than their faith: their faith cannot ſaue them, the ſinne beeing greater then their grace. Obiection.

Faith doth not ſaue any, becauſe it is perfect, but becauſe it reſteth on Gods mercie: and though a mans vnbeliefe be greater then his faith, yet it will not condemne him, if hee do bewaile it, and vſe meanes diligently, that it may encreaſe. Anſwer.

This

This first point of doctrine is to be remembred, because euery childe of God cannot attaine to *Abrahams* faith, and to a full perswasion: And therfore all such as haue but the beginning of faith, must not be discouraged: for thou maist be the childe of God with thy little faith, if thou bewaile it, and be diligent to attain to strõg faith. Endlesse & vnspeakable is the mercy of God in this behalfe, he pardoneth manifolde doubtings, distrust and vnbeleefe, to them that bewaile it, and desire to increase in faith.

Secõdly, the cause why Christ reproues his own disciples thus sharply, is because they did not beleeue in God for raiment. As if he had said: Because you beleeue not this, therefore you are to be blamed, as hauing litle faith:

faith, and therefore he calles them thus: becauſe they did not beleeue in God for meat, drink, and cloth.

Here a ſecond point of doctrine is to be obſerued, that true ſauing faith doth not only apprehend Gods mercy for life eternall, but alſo for the temporall bleſſings of this life. The very ſame faith whereby remiſſion of ſinnes and life eternal is apprehended, layes holde on temporall bleſſings. This muſt not ſeeme ſtrange: for (to make it plaine) there be two kinds of bleſſings promiſed in the ſcriptures, viz. principall, and leſſe principall. The principall is Chriſt, God and man: the redeemer of mankind, with righteouſneſſe and life eternall in him. This is the maine & principall bleſſing. Now vpon this

there

there followe blessings lesse principall, which are also promised as well as the principall, and these are meate, drinke, cloathing, health, &c. and these are promised vs so farre forth, as they are for our good: In Christ, and by Christ, all these are promised.

To this purpose *Paul* saith: 2. Cor. 1. *All the promises in him, are yea, and Amen.* Not onely remission of sinnes, is *yea*, and *Amen*, that is, a thing graunted and accomplished, but all other temporall blessings. This being so, now marke what followes. When true faith layes holde on the maine and principall blessing, then withall it apprehends all other temporall blessings necessarie. They are all apprehended in, and with the principall.

It

It is ſaid of *Abraham*, that by his very iuſtifying faith, he did beleeue that God would giue him a ſonne, when hee was an hundreth yeares olde. It was not a diuerſe faith. Rom. 4.

Noah by the ſame faith, wherby hee was ſaued, beleeued that he ſhould be preſerued and his houſhold, in the floud. In like manner, by one and the ſame faith we beleeue our reconciliation with God in Chriſt, & remiſſion of ſinnes; and that God will giue vs neceſſaries, meate, drinke, cloth; one and the ſame faith layes holde firſt on the maine and principall promiſe, and then on the leſſe principal. This point muſt bee marked, and this ~~point~~ remembred; firſt mercie, then prouidence; firſt the principal bleſſing, and then the temporall. Heb. 11.

order

Euery

Euery man ſaith, he lookes to be ſaued by faith, when he dies, and it is well. But we muſt adde this, we muſt liue by faith too, we muſt leade our liues by the ſame faith, by which wee looke to be ſaued after this life: and we muſt depend on Gods prouidēce as certainly for theſe neceſſaries, as we doo vpon his mercy for our ſaluation: we muſt not liue by ſence or reaſon, but by faith. How this is to be done, you ſhal ſee afterward. It is impoſſible for vs to be ſaued by faith when we die, if we do not liue by faith. Hee that cannot caſt himſelf vpon Gods prouidence for the neceſſaries of this life, can much leſſe caſt himſelfe on Gods mercy, for the ſaluation of his ſoule. So much for the ſecond point.

Thirdly, Chriſt giues vs here

here a note and marke where-by we may trie our faith, whether it bee a ſauing faith or no; true or faigned; great or litle. For he giues vs to vnderſtand, that the more men are diſtracted with worldly cares, the leſſe is their faith. And the reaſon is plaine: The more mens care is, the leſſe their truſt is in Gods prouidence: And the leſſe their truſt is in Gods prouidence, the leſſe faith in his mercie for their ſaluation. So that where worldly care beares rule, there is no faith in Gods prouidence. As long as men bee in proſperitie, they thinke they haue great faith: but in pouertie and affliction their faith is tried: for then commonly the hart is ſwallowed vp with griefe and feare. He that cannot reſt on Gods prouidence for the

things of this life, how ſhall hee reſt on Gods mercie in the paines of death; And thus much of the reproofe.

31. *Therefore take no thought ſaying; What ſhall we eate? or what ſhal we drinke? or wherwith ſhall wee bee cloathed?*

Theſe words are a repetition of the commandement deliuered in the 25. verſe, and heere the commaundement is the ſecond time repeated. Once before it was repeated. The cauſes of this repetition are diuers. One I haue declared before; and that was, that hee might ſet an edge vppon the commaundement, and make it take place in theyr hearts. Secondly, that they might learne theyr duties how they ought

to

to confirme their faith : for as Chriſt vrgeth it by a repetition, ſo men muſt by meditating vpon it the oftner encreaſe their faith.

Faith is not wrought in the heart, as the print of a ſeale in the waxe, or as a viſion or reuelation in the night, where the man dooth nothing : but faith is wrought by theſe meanes ordinarie, viz. the worde read, heard, preached, or meditated.

Further, that theſe meanes may bee effectuall, there muſt be a motion in vs, whereby wee muſt ſtriue againſt doubting, diſtruſt, and vnbeliefe, & therefore wee are often to vrge the commaundement to our ſelues, and exerciſe our ſelues in it, and apply it: ſtriue & ſtruggle, wreſtle & labour for this ende, that

wee may more constantly and heartily apply the promises of mercie and prouidence to our selues. This is the second cause of the repetition, that wee may maister our vnbeliefe, by striuing and labouring.

You must do that which you can do by nature and grace; that is, come to the assemblies, and endeuour to put away vnbeliefe, and by this meanes you shall encrease in faith.

So much for the repetition of the commaundement: Now to the words.

Therefore take no thought, &c. These words tend to this ende, not to breed idlenesse or careleſnesse in any: but as I declared in the 25. verse. Therfore I will shewe you how far forth wee may care for the things of this life, and where it must end:

First,

Firſt, it goeth thus farre: Euerie man muſt haue a care to doo the good and profitable duties of his calling, with diligence and painfulneſſe: from that care Chriſt frees no man, therfore euery man muſt conſider, what bee the duties of his calling, and the moſt neceſſarie workes, and theſe he muſt haue a care to performe.

Secondly, a man may haue care to prouide for himſelf and his, ſuch things as be neceſſarie: that is, meate, drinke, & cloth: For theſe a man may; nay, hee muſt haue a care, ſo much as is neceſſarie in the iudgement of any: this care is not condemned.

After this, he muſt giue place to Gods prouidence, and God muſt haue his worke. The bleſſing and ſucceſſe of all his la-

bour must be left to God. And then in the necke of these two cares comes faith, that God will giue a necessarie blessing. Where care endes, there faith begins. Wee must not care for the blessings and successe of our labours, but referre that to the prouidence of God. If God giue more then is necessarie, wee must bee the more thankefull: But if hee withholde his blessings, wee must not liue by care, but by faith.

Thus farre wee may care, and no further: And this hath bene the practise of all Gods seruants.

The distrustfull care is that, which is here forbidden, when men take all care vpon themselues, and vexe themselues, so as they are fit for nothing,

no

no not for the ſeruice of God, but onely to care. And it is care that teares the heart, and diſtracts it, and makes a man vnmeete for any thing elſe, but onely to care.

This is the thought which Chriſt condemnes, when we vexe, grieue, and conſume our ſelues day and night with care for the worlde. And this is the common ſinne of our time.

This care dooth poſſeſſe and poyſon the hearts of many, and it appeares by experience.

For what care is that which breakes your ſleepe, and awakes you at all houres of the night? And what care is that which commeth firſt into your hearts in the morning when

you riſe? And when the whole day is at an ende, conſider with your ſelues, what is the thing you haue moſt thought of, or altogether, whereon hath all your care bene? Looke backe, and ſee if it hath not beene for the world, al the day long, from the morning till the euening. The care for the worlde takes the firſt place, and filles vp the whole day. Why? This can neuer bee but a diſtruſtfull care; and yet this is the ordinarie and common care, therefore Chriſt ſpeakes this to vs all: you may care for neceſſaries, but liue by faith, & be content with Gods good will and pleaſure. Let this commaundement take place in your hearts, and let care be ioyned with faith, and ſo lead your liues.

Saying: *What ſhal we eate, &c.*

Now

Now Chriſt dooth deſcribe this care by the fruites and effects: for theſe be the ſpeeches of them that bee poſſeſt with worldly care, eſpecially of them that haue great charges and meane liuing, or which ſuffer great loſſes; then men make ſuch queſtions: but how ſhall we maintaine our ſelues? How ſhall we liue? And thus you ſee how Chriſt condemnes not all care, but that which is ioyned with diſtruſt, when men complaine and murmure, as if there were no God nor prouidence. Theſe ſpeeches are condemned, as proceeding from diſtruſt and vnbeliefe: And good reaſon, for they are complaints of Gods dealing towords vs: we ought to ſhut our mouthes in this reſpect, and take heede how we murmur againſt God.

Leuit. 3. When *Aaron* had both his ſonnes burnt, he comes to *Moſes*, and would needes knowe the cauſe; and when he heard it was Gods doing, hee held his peace: The place is worth the marking. Likewiſe *Dauid* ſaith: Pſal. 39. 9. *I held my tongue and ſaid nothing, for it was thy doing, Lord.* Eſay. 30. 15. *Our cõfidence is in peace and ſtrength*; that is, a man hath confidence in God, when he complaineth not. Therefore this is our dutie, neuer to complaine of Gods prouidence, be the iudgement neuer ſo grieuous that befalles vs. We muſt learne of the ſeruants of God to holde our tongues, and with peace and quietneſſe to ſubmit our ſelues to God, when we are diſtreſſed and afflicted, when we looſe our liuing or friends: for theſe Note this. are ſinfull ſpeeches, ſpeeches that

that bewray diſtruſt, vnbeliefe, diſcontent, and impatiencie.

32. *(For after all theſe things ſeeke the Gentiles) for your heauenly Father knoweth that yee haue neede of all theſe things.*

Here is a fift reaſon: *For after all theſe, &c.* Therefore take no thought. Theſe words are a new reaſon, to moue vs to flee all ſuch care. The practiſe of the Gentiles muſt be ſhunned; but this is a practiſe of the Gentiles: Therefore it muſt be ſhunned.

The words haue a further ſenſe thē the tranſlatiō importeth: for it is thus, *They ſeeke with al their might, they ſet themſelues or giue themſelues to ſeeke them.* For the ſeeking of theſe neceſſaries is not a fault, but ẏ giuing

of our ſelues to ſeeke them with all our power. Then wee ſinne, whē we do ſo: for they ſet their hearts to ſeeke them, all their care is for them: So much the words import: you are a peculiar people of God, and therefore you muſt not conforme your ſelues vnto the Gentiles.

Queſt. *What is the cauſe the Gentiles do ſo?*

Anſwere. All the Nations of the world before Chriſt, beſides the Iewes, knew not God: onely heere and there ſome one man that was a ~~Prophet~~ Prophet, excepted. All the reſt knew not God, no prouidence, nor any other life but this: now if the Gentiles did thus becauſe they knew not God, it followeth, that vniuerſall grace is but a phanſie, and a meere

meere deuice of mans braine: for the Gentiles before Chriſts incarnation, knew not the true God, but were without God: How then could they haue grace, which is a gift to be able to beleeue, if they would. If they failed in the knowledge of life eternall, and Gods prouidēce, how was it poſſible ẏ they ſhould haue this gift? Indeed in diuers Countries that were neare the Iewes, ſome liued as the Iewes did, and got ſome knowledge of God: But the countries that were farre off, had no knowledge of God, therefore there was no common grace giuen them all.

Secondly, Chriſt ſhewes here, that they which ſet themſelues to ſeeke riches and worldly bleſſings, they are as Gentiles, and haue not learned the prin-

ciples

ciples of religion, though they come to Church, heare the Word, and receiue the Sacraments, yet they are but as Paynims. They make themselues their owne God, and they see no prouidence. They are Christians in shewe, but Gentiles in deed, euen as the Turkes are, for they haue not learned the foundatiõs of religion, by faith to rest on Gods prouidẽce. This reason alone might moue vs to a moderate care for the temporall things.

Now marke the ground of this reasõ: The Church of God is a peculiar people, therefore they must not be like the Gentiles in euill things: and in good things they must be better then they. Then marke and consider what a shame it is for the people of our time: for the very

maine

maine ſinnes of the Gentiles, are riſen amongſt vs: as drunkenneſſe, oppreſſion, vſurie, ſlaundering, ingroſſing of the neceſſarie commodities of this life: and theſe ſinnes be as common amongſt vs, as they are amongſt the Infidels. It is a ſhame for vs that are ſeperated from them in profeſſion, and beare the name of Chriſtians, to liue in the ſame ſinnes. Nay, in regarde of oppreſſion and crueltie, there was neuer more founde among the Heathen. The poorer ſort dye for want of reliefe: Hard-hearted men get their liuing by Gods iudgements, and fill theyr purſes then, and take the vantage of his iudgements, when hee ſends them for our ſinnes.

Though Chriſte himſelfe ſay in the perſon of the poore,

Lam.

I am hungry and colde, &c. yet fewe or none haue the bowels of compaſſiõ, to feed & cloathe him in his members. Well, remember wee are a choſen people, and therefore muſt not bee like the Gentiles.

For your heauenly Father knoweth, &c.

You haue a Father in heauen, and he knowes your need. This is an anſwere to an obiection. For ſome might ſay: what may we not care for things needful? Theſe are things needefull. Chriſt anſweres no. Though they be neceſſary, yet you muſt haue no diſtruſtfull care: your heauenly Father knoweth beſt what and how much of theſe temporall bleſſings are needful for you. A moſt excellent rea-

ſon.

ſon, and alone ſufficient.

If this be ſo, we ought to content our ſelues in euery ſtate of life, and vſe a moderate care: yea, wee ought to bee as well content with ſickneſſe (when God ſends it) as with health, and giue thanks alike for both. Wee haue a Father in heauen, when hee ſends ſickneſſe, hee knowes it is better for vs then health. So when wee are in pouertie, wee ought as well to be content, as with ~~health~~ : for our Father knoweth this to bee more for our good, then plentie and aboundance.

This ought alſo to make vs content euen when we lie a dying, and yeelding vp the ghoſt: for our Father ſeeth it to be for our good, ~~when wee dye~~, that we ſhould liue no longer. So in any iudgement of God, whatſoeuer

soeuer it be, this ought to content vs, that we haue a Father, and hee knowes what is good for vs.

Therefore be it whatsoeuer it will be that God sends, it is good in the wisedome of our Father, though not in our carnall reason. Wherefore remember this, for it will serue to pacifie vs. For what is the cause we are so impatient in aduersitie and sickneſſe? but because wee doo not remember this. Therefore holde this by faith, that wee haue a Father in heauen, & he knoweth in his wisedome what is good for vs, better then we our selues: and in this faith and perswasion let vs liue and die, and learne to bee content in euery estate.

35. But

33. *But firſt ſeeke the kingdome of God and his righteouſneſſe, and all theſe things ſhalbe miniſtred vnto you.*

Hitherto hath bene ſhewed what care is to bee eſchewed: Now followeth the care to bee vſed. And this verſe hath two parts, viz. A commaundement or an exhortation, and a promiſe. I will ſpeake firſt of the meaning and then of the inſtructions.

The commandement is two folde: Firſt, *Seeke the kingdome of God:* Secondly, *his righteouſnes, viz. the righteouſnes of God.*

To *ſeeke the kingdome of God*, is nothing elſe but to haue a care to get it, to labour and endeuour to obtaine it: ſeeke this firſt, this is aboue all things whatſoeuer, haue a care of this.

What

What is meant heere by the kingdome of God?

It ſignifieth a ſtate and conditiō of certain men which are in the fauour of God in Chriſt, and haue right to life eternall by Chriſt.

This very ſtate is called in the ſcriptures the kingdome of God and of heauen; and this kingdome is onely one. There be not two diſtinct kingdomes of God, but onely one perfect and compleat kingdome, yet it hath diuers degrees, viz. Firſt, of grace. Secondly, of glorie.

The kingdome of Grace is that in which a man is ruled by Gods word and ſpirit, and that is the firſt ſtep and entrance into the kingdome of glory.

The

The kingdome of glory is to haue fellowſhip with the Trinitie after this life. Now both theſe degrees are here vnderſtood by the kingdome of God.

It is further added: *And his righteouſneſſe*,] The ſecond thing that is to bee ſought for aboue all, and before all other things whatſoeuer, is the righteouſneſſe of God, whereby he makes vs righteous.

Some haue read it thus: *And the righteouſneſſe thereof*: But the wordes will not beare the tranſlation: it muſt bee as it is, and no otherwiſe, viz. The *righteouſneſſe of God*. And this is added for a waightie cauſe: for Gods kingdome ſtands in righteouſneſſe.

God then raignes in the hart of men, and ſets vp his kingdome

dome there, when hee enables them to ſerue God in righteouſneſſe, & then men are Gods ſubiects, and therefore theſe words are an excellent expoſition of the former, when God iuſtifieth a ſinner by the obedience of Chriſt, and enables him to obey Gods commaundements. This righteouſneſſe *Paul* ſpeaketh of, *Rom.* 1. 18. 2. *Cor.* 5. 21. *Hee that knew no ſin, was made ſin for vs, that we might be made the righteouſnes of God.* & 1. *Cor.* 1. 3. In all theſe and other places, the righteouſnes of God is nothing elſe, but the obedience of Chriſt, God, and man, which hee performed in our behalfe in his ſufferings and fulfilling the lawe.

This is the righteouſneſſe of God, and is ſo termed in the ſcriptures, and is indeede the ground-

ground-worke and ſubſtance of the kingdome.

Now it is ſo called for diuers cauſes.

Fitſt, becauſe it is giuen of God freely, and man cannot get it, neither by nature nor grace.

There is a ciuill righteouſnes which men haue by nature, and a religiouſneſſe before men, which is of grace, but this is neither of them, it is out of the reach of nature and grace, and therfore it is called Gods righteouſneſſe, as a gift freely giuen of God.

Secondly, becauſe at the day of iudgement God will approue of it, and accept it as a perfect ſatisfaction of his lawe, and nothing elſe is aunſwerable to the rigour of the lawe, and therefore it is alſo thus

thus called, becauſe it is a righteouſneſſe, which may be oppoſed to the iuſtice of God in the laſt iudgement.

Thirdly, the obedience of Chriſt, is called Gods righteouſneſſe, becauſe hee is ſuch a perſon as is both God & man: The ſonne of the father is God as the father: and though this obedience were performed in the manhood, yet it was performed by a perſon that was both God and man: and in reſpect of that perſon it is ſo called.

Adams righteouſneſſe was in himſelfe, and hee loſt it: therefore now our righteouſneſſe is in Chriſte, who is God, and therefore it is called Gods righteouſneſſe. 1. *Cor.* 1. 30.

Now

Now how is this obedience made ours? or how ſhall wee come by it?

By imputation: for God is content to accept it for vs. And here we muſt further vnderſtand ſanctification to bee ioyned with it; for it muſt not bee ſeperated from the fruites thereof. Theſe goe together, iuſtification, ſanctification, and regeneration. At the ſame time that wee are iuſtified, the heart is renued, chaunged, and ſanctified, whereby we are enabled to ſerue God in righteouſneſſe and holineſſe. The ſenſe then is this: let all your care bee to get this kingdome, to ſerue God in holineſſe and righteouſneſſe all the dayes of your liues. This is the meaning of

theſe words. Now follow the inſtructions.

Hence it is to bee gathered plainely, that wee are all out of Gods kingdome by nature, and wee are in the diuels kingdome : for what neede wee to ſeeke it, if we were not out of it by nature? 2. *Cor.* 4. 4. *Sathan is called the God of this worlde*, that is, of the greateſt part of mankinde. And hee is called *the Prince of this world*, *Ioh.* 12. 31. Now hee is ſo termed, becauſe men by nature are his ſlaues, and haue their hearts tied and chained, ſo as they can doo nothing but his will. See *Epheſ.* 2. 3. Children of wrath; and the diuell workes in the children of diſobedience. The reaſon is plaine: when men cannot be content, but refuſe to bee vnder God,

and

and in his kingdome, hee leaues them to the diuell, that he may raigne and rule in their hearts; and the truth of this we ſhewe in the courſe of our liues.

Though men weare the liuerie of Chriſt, yet in heart they doo homage to the diuell. Wee heare the Word, and receiue the Sacraments, but when it comes to obedience of the commaundements, when wee are to put our neckes vnder Chriſts yoake, wee make light account of it. And the very performance of morall duties is counted and called niceneſſe, preciſeneſſe, and curiouſneſſe. What is this in effect, but as if men ſhould ſay to Chriſt: Depart from vs, wee will not haue this man to raigne ouer vs. It is a grieuous and a feareſull ſinne, and ſuch as argues,

that although we profeſſe our ſelues to bee Chriſts ſeruants, yet are we Sathans vaſſalles.

If a man labour to drawe them from their vnlawfull pleaſures and profits, they will not ſpare to ſpeake it with open mouth; Depart from vs, wee will none of thy wayes, as the wicked man is brought in ſpeaking in *Iob.* 21. 14. Therefore it is not without iuſt cauſe, that Chriſt makes this exhortation heere, ſaying: *Firſt ſeeke.*

2 Secondly, we are taught here an excellent point, neuer to be forgotten: for it is the principall point, and it is this: our principall care muſt bee to win the kingdome of heauen; That is the poynt which Chriſte ſhootes at, I neede not ſtand to proue it, for this one commandement

dement declares it, the words are plaine: therefore I beſeech you embrace this commaundement, and obey it, and let this be our principall care now and euer till death.

You will ſay; How ſhall we do this? How ſhall wee learne to practiſe it? That you may do it, three things muſt bee remembred. Firſt, you muſt come to the place, where this kingdome is to bee found. Secondly, when you are come thither, you muſt enter into it. Thirdly, you muſt waite for the poſſeſſion of it. Touching the firſt, when men cannot finde the kingdome of God in all places, there be ſet and certaine places in which it is to be found. God hath appointed publike aſſemblies and a publike miniſtrie, in which the doctrine of reconci-

1. Come.

2. Enter.

3. Waite.

liation and ſaluation is deliuered. And theſe bee the places where this kingdome is to bee found: and theſe be the meanes whereby it is attained.

In the Goſpell the kingdome of heauen is thus taken often, eſpecially *Math.* 13. The very miniſtrie of the word, and the diſpenſation of the doctrine of ſaluation, is called the kingdome of God, becauſe it is the onely means, by which God dooth giue this kingdome, and offer it.

In the Canticles the Church asketh Chriſt where his kingdome is: And he anſwereth by the ſhepheards tents. Therefore wee muſt come to heare the word, and labour to profit by it, becauſe it is the ſole and ſolemne meanes, by which God giues his kingdome. And you

yon muſt take heede how you neglect this dutie, becauſe you know not whē the Lord wil open your hearts, & not only offer, but giue you this kingdme.

The ſecond dutie is to enter into it; for it is not inough to come where Gods kingdome is, & to haue the kingdome of God amongſt vs, as the Phariſies had when Chriſt preached; but we muſt goe one ſtep further and enter into it, for till we enter, wee ſhall neuer haue benefite by it.

How ſhall we enter? *Math.* 18. *Except yee be changed, and become as litle babes, yee cannot enter.* That a man may enter, he muſt become like a litle childe. Now ỹ maner of a childe is this: The child of a Prince, without any diſdaine or affectatiō of ſuperioritie, wil play with a poore mans childe.

That is the propertie of children, and so must we become children, begin to be displeased with our selues, lay aside all selfe-loue, and selfe-liking. We are neuer capable of the kingdome of God, till we cast down our selues, and see that we are traitors and rebels against God, we cannot come to Gods kingdome before.

And to this purpose Christ saith to *Nicodemus*, *Except a man be borne a new of water, and of the spirit, he cannot see the kingdome of God.* This regeneration is, when wee are chaunged, not in the substance of bodie or soule, but whē the diuels Image is defaced, and wee are sanctified in our minds and thoughts, willes and affections, and in all our actions.

Ioh 3 3.

Now then, that we may enter

ter into Gods kingdome, wee muſt be humbled like litle children: and when a man begins to be regenerated and conuerted, then hee begins to enter into the kingdome of God, and not when hee dies, as many thinke.

Now a man muſt alwayes after ſhewe himſelfe to bee entred, by holineſſe and righteouſneſſe, and by duties of loue and mercie, and that is the reaſon of this addition (*And his righteouſneſſe*) and by that wee declare our ſelues to be of Gods kingdome, and to belong vnto it, for that ſtands in righteouſneſſe. The queſtion beeing, *Who ſhall dwell in Gods kingdome?* The anſwere is; *He that worketh righteouſneſſe.* *Pſal.* 15.

The third thing to bee done

Perkins, W.

for the obtaining of Gods kingdome, is to wayt for the possession, and that is neuer giuen till the day of death. And this waiting is performed, when a man conuerted & regenerated, hath a care to keepe faith and a good conscience till death. He that doth thus, waytes for the kingdome of God: as *Ioseph* of *Arimathea* is sayd to haue done. *Luke* 23. 51.

Now then we see how the kingdome of GOD is to bee sought for: it is by doing these three thinges: First, by comming into the place where this kingdome is to be found: Secondly, by entering into it: And thirdly, by waiting for the possession of it. These are to bee distinguished one from an other? Now let me renew my exhortation: Let your prin-

principall care be to performe theſe duties,& to practiſe theſe three thinges ſo long as you liue: for in the kingdome of God ſtandes all your happineſſe, ioy, peace, felicitie, and bleſſinges: out of it, is nothing but griefe, woe and horrour vnſpeakeable. All ioy and comfort whatſoeuer can bee wiſhed or thought of, is in the kingdome of grace and glory. Therefore if you deſire happineſſe, let your care bee for theſe thinges: for out of this kingdome, there is nothing but miſery, and the wrath of God hangs ouer euery one that is not in it, euery houre hee is in daunger of Gods heauy iudgements. Oh fearefull ſtate! oh wretched people that feare it not!

Where

Wherefore to conclude, that we may eſcape the plagues and puniſhments of the damned, and haue the comforts of the ſubiects of this kingdome, let this be the maine and principall care to be of this kingdome, and to liue in it: for if you liue out it, ſtill eternall woe will befall you.

Let this heauenly doctrine take place in all your harts, and do not flatter and ſoothe your ſelues, perſwading your ſelues that if you leade a ciuil life, and come to Church, all is well, and you are ſafe. For marke, the kingdome of God is like a Citie, and it hath his ſuburbes and ſundrie gates. The firſt gate is the miniſtrie of the word; when you are come ſo farre, then you are in the ſuburbes: but yet you are not in

the

the citie: All ſorts of men come thus farre, both good and bad.

But there is a ſecond gate, and that is when a man is regenerated and conuerted, then he firſt ſets his foote within the citie: All before is but the ſuburbes, and may bee performed of hypocrites: Onely the children of God paſſe this gate. Therefore content not your ſelues to heare the Word, and receiue the Sacraments, and to be counted Chriſtians, for all this is nothing more then the hypocrites may do: but labour to become new creatures, that you may bee free-deniſons in the kingdome of heauen, and then indeed we ſeeke the kingdome of God aright, when we ſtriue to enter in at this gate. Thus much of the dutie commaunded, which I will repeate,

becauſe it is a matter of weight: *Firſt ſeeke the kingdome of God and his righteouſneſſe.* This muſt be the principall care of all perſons whatſoeuer, young or old, high or lowe, to come within this kingdome.

Here is then a iuſt rebuke for worldlings who do the contrary, and ſet the cart before the horſe. Now a little of the promiſe, which is a moſt worthy and heauenly promiſe. *And all theſe things ſhall be miniſtred vnto you.* The Greeke word is very ſignificant, & the tranſlation hath not expreſſed all the ſenſe. It is borrowed from bargaymers, but eſpecially from ſellers of wares. Whē men haue made a bargaine, eſpecially of any great quantitie, commonly the ſeller will giue ſome ouerplus, and additament for amends,

amendes, for the further contentment of the buyer: ſo let vs ſeeke the kingdome of God, and all temporall bleſſings ſhall be added as an ouerplus and amends, to the full contentment of all our hearts.

Beſides, the word ſignifieth, *that they ſhall be caſt or flung, or added*, as an ouerplus and an increaſe beſides the kingdome. Here you ſee a moſt heauenly promiſe, which is to be conſidered of with all reuerence.

Queſt. How can this be true, ſeeing we read of many worthy ſeruants of God, which haue bene ſtarued & pined, and deſtitute of garments, whereof diuers exãples might be brought; but one or two ſhall ſerue. *Paul* ſaith it of himſelfe. 2. *Cor.* 11. And the holy Ghoſt, *Hebr.* 11. of all Chriſtians.

All

All the promiſes of temporall bleſſings muſt bee vnderſtood with this exception, vnleſſe it pleaſe God to proue vs, and trie our faith and patience, and exerciſe and chaſtiſe vs by want. Thus much concerning the expoſition and meaning: Now followe the inſtructions.

This ſhewes vs the right way to get wealth and all temporall bleſſings whatſoeuer, therefore marke it; for Chriſt the fountaine of wiſedome hath taught it. The right way commended by Chriſt, is aboue all things to ſeeke the kingdome of God, to ſeeke to be gouerned by Gods ſpirit, and to ſerue him in holineſſe and righteouſneſſe: This is the right way, and none other, therefore let euery one marke it.

And

And the reaſon is plaine: The kingdome of God is the principall good of man: meate, drinke, and cloth, and ſuch like, are but dependances which appertaine vnto it, this is the principall. Therefore he that would obtaine theſe, and haue good ſucceſſe with them, ſhould firſt ſeeke Gods kingdome: for theſe are entailed together. When the Arke was in the houſe of *Obed-Edom*, his houſe proſpered all the while: If the preſence of the Arke brought ſuch a bleſſing, much more Gods kingdome. Yea, as *Dauid* ſaith, *Whatſoeuer he doth, it ſhall proſper. Pſal.* 1.

2 Sam 6. 11.

To come neare our ſelues: Wee haue had great peace a long time, and the maine and principall bleſſing of all is this, that the Kingdome of God

applic.

is

is amongſt vs, and this hath brought with it peace and protection.

And becauſe it hath not had ſo good ſucceſſe amongſt vs as it ought, therefore Gods hand is amongſt vs, and wil be more, if wee continue to reiect the obedience of his commaundements.

This being ſo, marke this leſſon: Art thou a poore man, and wouldeſt thou haue ſufficient wealth to liue to thy comfort and contentment? ſet thy heart vpon this kingdome firſt, and labour for repentance and regeneration, and thou ſhalt finde Gods bleſſing.

Obiect. *How comes it to paſſe then that we haue ſo many beggers?*

Anſwere. They are a curſed generatiõ, which

which liue out of all order, neither obeying Gods lawe, nor mans, and therefore Gods curſe is vpon them to death.

Art thou a rich man, and wouldeſt thou continue ſo, and maintaine thy eſtate? then let thy peincipall care bee to ſeeke the kingdome of God, and to bring thy family to it; nay, to ſet it vp in thine houſe.

Art thou a ſtudent, & wouldeſt thou haue the bleſſing of God vpon thy labour? Let thy firſt care be to ſeeke Gods kingdome, labour to enter into it in this life, and the Lord will prouide for thee.

The like may bee ſaid to all Merchants, Trades-men, and Handicrafts, *Artificibus, & opificibus*, who liue by buying and ſelling, or working.

In a word, whatſoeuer you bee,

bee, man or woman, high or lowe, old or young, make conſcience of this: Haſt thou children, and wouldeſt thou make them portions, and maintaine them, to thine owne and their comforts? Labour for this, and this is the beſt dowrie and inheritance that thou canſt giue them. Therefore ſeeing this is ſo, I muſt renue mine exhortation: Let not the diuell ſteale away this doctrine, nor your owne corruption baniſh it.

Let Maiſters, Miniſters, and Magiſtrates, euery one in his place, labour to ſet vp the kingdome of God.

Laſtly, let all perſons, whether publike or priuate, labour for this while they liue. Euery man talkes of the kingdome of God when he dies, but wee muſt enter while we liue, or neuer.

To

To this adde the particular beliefe of ſuch promiſes, the want whereof, is the cauſe that we faile in the duties commanded.

Now there are other inſtructions to be learned here. When Chriſt ſaith: *All theſe things ſhall bee miniſtred vnto you*, to wit, all theſe things, meate, drinke, and cloth, and all temporal bleſſings neceſſary whatſoeuer: he giues vs to vnderſtand, that all theſe things, all temporall bleſſings, are certaine dependances, things that depend vpon the kingdome of God.

This is the ſecond point to bee remembred, that all theſe are annexed to that.

This appeares thus: When men ſeeke the kingdome of grace, and the kingdome of glory,

glory, God wil giue them theſe and more too. Beſides, the kingdome (which is the onely thing which hee muſt ayme at) hee dooth caſt vnto them ſufficient bleſſings for the preſeruation of this temporall life. So that all temporall bleſſings appertaine to the kingdome of God, they depend vpon it, & are annexed vnto it. And herevpon ſundrie other inſtructions may be gathered.

If this be ſo, that all temporall bleſſings depend on Gods kingdome, thē we for the moſt part liue after a moſt prepoſterous order and maner: for wee care more for the body then we do for the ſoule: for this life, more then for the life to come: more for meate and drinke, then for the kingdome of heauen.

Gene-

Generally, the care of moſt men is all for the world, and there is little or no care for the life to come.

Wee may ſee our folly in the folly of children, they are better pleaſed with a Nutte or an Apple, then with a promiſe of great reuenues, or of a great inheritance. And wee haue more regard of temporall bleſſings, then wee haue of the kingdome of God, and yet theſe are but dependances to that.

Secondly, wee are taught to ſeeke for riches and temporall bleſſings with the ſame minde, with which wee ſeeke the kingdome of God; that is, with an honeſt heart, for they depend one vpon an other. Wee muſt ſeeke this kingdome of God with an vpright heart, and ſo

wee

wee muſt ſeeke riches with a good heart, and honeſt dealing, vſing no vniuſt meanes. And as wee are to ſeeke them thus: ſo wee muſt vſe them when wee haue them, for this ende, to further Gods kingdome with the ſame: for riches are things that depend vpon that, & therefore ought to ſerue to this ende.

3 Thirdly, if this bee ſo, that riches are dependances on Gods kingdome, then hee that hath no right to the kingdome of God, and is not in it, hath no right to any temporall bleſſings: for they are annexed one to an other.

06. *Turkes and Infidels haue temporall bleſſings from God, and enioy them.*

They

An. They haue them but by permiſſion from God: they haue no right nor tytle to them indeed, and in conſcience. I graunt in ciuil courts, and in a ciuil reſpect, they haue a right vnto them, and a proprietie in them: but in conſcience & before God, they haue none at all.

As many as are out of Gods kingdome, whatſoeuer they be, they haue no right to any temporal bleſſings, nor to any creature, but are very theeues, and meere vſurpers before God, thogh they haue right to them before mẽ. Let this be remembred, that they haue no right to the meate that they eate, to the cloathes they put on, nor to the ground they goe on.

This ſhewes what vile and miſerable wretches we are, ſo

long as wee are out of Gods kingdome: wee haue no right ſo much as to the very breath which wee drawe in at our noſthrils, nor to the bread wee put into our mouthes, &c. but all the creatures are againſt vs.

And this is without queſtion, the ſtate of all and euery man that is out of Gods kingdome. By which we ſee what miſerable wretches we are; much leſſe haue wee any ſpirituall bleſſings, wherwith to comfort our ſelues.

Further, if this bee a truth, this muſt bee an inducement to euery one to remember the leſſon taught before; namely, aboue all things to ſeeke to get the kingdome of God: for till then wee are moſt miſerable, wee haue no comfort in any crea-

creature or bleſſing of God: nay, the creatures that bee in our hands, we haue no right vnto them, wee haue not ſo much right as the beaſtes haue.

If there were no more reaſons but this one taken from our miſerable ſtate, ſo long as we are out of the kingdome of God, this one ought to bee a ſpur vnto vs, to make vs ſeeke it. Nay, we ought to be at no reſt, till wee bee perſwaded out of Gods word, that wee be in that kingdome: we ſhould giue our ſoules no reſt, day nor night, til we be reſolued of this, that wee are within the kingdome of grace, now whileſt wee are liuing vpon earth. And therfore I adde this, becauſe we are thus miſerable (as you ſee) till we be in it.

And that you may the better

knowe when you bee in it, remember but thus much: when you be regenerate, then you enter. But you will say, How shall we know when we are regenerate?

Quest.

Answere. When you beginne to bee touched in cõscience with your sinnes, and to be displeased with your selues for the sins of your nature, and the sinnes of your liues, and withall begin to hunger after Christs righteousnes, and to frame your liues according to Gods commandemẽts; then you are regenerate, and then you enter into the kingdome of God, you obtaine it, and haue right vnto it. Therefore if you would haue an entrance into it, labour to be touched & greeued for your sinnes in heart and conscience, labour to feele your neede of Christ,

and

and of his blood : and haue a care to put your neckes vnder his yoke: And whē theſe things are in you, (whatſoeuer you haue bene before, though the vileſt ſinners that euer were,) you enter into the kingdome of God.

Againe, if this be ſo, that temporall thinges are but dependances; we are taught, that when any calamitie or loſſe befalls vs, whether it be of goods, friends, or good name, we oght then to ſtay our ſelues, and not to ſuffer our ſelues to be ouerwhelmed with immoderate ſorrow and griefe : for when the greateſt loſſes come that can be of worldly things, what is it but of thinges that depend on the kingdome of God ? The kingdome it ſelfe is not loſt. what though thou looſe the fa-

uour and countenance of men? and thy reputation and eſtimation among them, or ſome part of thy goods? this cauſeth not the loſſe of the kingdome, the right and title of that may ſtand good notwithſtanding al theſe. Therefore wee muſt moderate our griefe with this conſideratiõ. And thus Chriſt comforted his diſciples in their afflictions: *Feare not litle flock, for it is your Fathers pleaſure to giue you a kingdome.*

3 The third point of doctrine to bee gathered hence, is this: That God is a bountifull God: and his bountifulneſſe is heere deſcribed: for if you ſeeke the kingdome of God, you ſhall haue it & much more: See here the exceeding great bountifulneſſe of God, that giues men more then they ſeeke, aske,

or

or thinke of: when men ſeeke this kingdome, they ſhall haue it, & much more, euen al things neceſſarie for this life. A notable token of Gods great bountie. The ſame goodneſſe is excellently ſet forth elſe-where. *Paul* praiſeth God, and attributes this vnto him (as the cauſe of his thankes-giuing) becauſe he can do more, then we either aske or thinke.

Ob. He can do: what is that to the purpoſe?

Anſ. Therefore he ſpeakes of ſuch a power as is brought forth into action, and hee will doo.

This is the goodneſſe of God; Hee giues them that which they ſeeke, and more then they ſeeke. He can do it, and hee will doo it. It is a point worth the conſideration, that

God giues his ſeruaunts more then they ſeeke for, or thinke of when they pray. See the performance of it to *Dauid*: *Thou preuenteſt him with liberall bleſſings*: ſignifying that God gaue him more then hee prayed for, & that which he neuer thought of.

Pſal. 21.

This was alſo verified in *Salomon*: Hee asked only wiſedome, and God gaue him that, and riches, and honor likewiſe. As alſo in *Iacob* & *Ioſeph*. Thus we ſee the truth of this promiſe performed, both by teſtimony and examples ſutable to it.

1. King. 3.

And there is none of vs all, but (if we looke into our ſelues) we ſhall finde that God hath giuen vs more then euer we deſired, or euer thought we ſhuld haue had. This point is not to be let paſſe without remembrance. The

The vſe hereof is manifold: for we are taught all maner of good duties by it.

Firſt, to haue a continuall care, that we do nothing that may offend God: for he is a liberall and a bountifull God: when we pray, he giues vs more then we aske.

Secondly, this ſhould moue vs to put our truſt in God for all neceſſaries, truſt him with our liues and ſoules, and with all that we haue. If hee be ſo bountifull as we ſee he is, we ought not to diſtruſt him for any thing belonging either to the ſoule or to the body.

Thirdly, this ſhould moue vs in all diſtreſſe to ſeek to him for helpe and ſuccour, becauſe he is ready to helpe.

Fourthly, it ſhould moue vs to loue this God, in conſidera-

tion of this bountifulneſſe.

Fiftly, to be willing to pray to him, and to be ready to make our moane to him.

Sixtly, to be thankfull to him cõtinually, who is ſo bountifull to vs, daily preuenting vs with bountifull bleſſings.

In a word to conclude, this ought to be a ſpurre to pricke vs forward to euery good dutie, and to turne our hearts from euery way that is euill, and to pleaſe God in all things. And ſo much of that pointe of the bountifulneſſe of God, in that hee giues them the kingdome of heauen, which ſeeke it, and withal a great deale more then they deſire. And ſo much of the vſe.

31 *Care not for the morrow: for*

for the morrow ſhall care for it ſelfe: the day hath inough with his owne griefe.

Here Chriſt doth repeate the Commaundement which hee gaue in the 25. verſe, it was repeated twiſe before, and now it is heere repeated the third time. His often repeating of this Commaundement, is to teach vs to be carefull to learne it, to remember it, and to do it.

Now for the wordes themſelues.

Care not, &c.] That is, take no care for the time to come. This may ſeeme a ſtrange commaundement, maintaining idleneſſe and licentiouſneſſe, therefore wee muſt conſider what is the true ſenſe and meaning:

ning thereof: for the words are not ſo to be conceiued, as at the firſt reading they ſeeme to be. But there are two ſorts of care; yea of care for time to come.

Firſt, a lawfull and a godly care: Secondly, a diſtruſtfull care.

That there is a godly care, euen for the time to come, it is plaine; for Chriſt himſelfe had a bagge, and *Iudas* kept it; therefore his meaning is not to forbid all care of time to come.

Act. 11. And when *Agabus* foretold the famine, the Church prouided againſt it: wherfore there is no queſtion, but there is a lawfull care for the time to come, whiche is not heere forbidden.

Pro. 10. 5. That you may know what care that is, mark this: Thoſe things

that

that be neceſſarie, as meate, drinke, and cloath, and cannot be prouided hereafter, may be prouided aforehand without ſin, and without breach of this commandement. For example: A man of Trade that is decayed in his ſtrength & eye ſight, may haue ſome thing prouided to maintaine himſelfe when his ſtrength and ſight is gone: Hee may prouide aforehand things neceſſarie for himſelfe when he is olde and cannot worke to get his liuing. It remaines therfore, that there is a lawfull care for to morrow, and that is when to morrow is not able to helpe it ſelfe. But when to morrow is able to helpe it ſelfe, then it is not lawfull to care for to morrow. So thē this point is cleare.

Queſt. What care is it then that Chriſt condemnes?

Anſ.

Anſ. A diſtruſtfull care: for ſuch a care the Greeke word ſignifieth, which doth diſtract the minde, &c. as before: That you may the better perceiue it, ſee ſome examples of it.

When men prouide ſo much wealth as will keepe and maintaine both them and theirs for many ages, if they can heape vp goods not to bee numbred, they wil do it, and there be many ſuch gather-goods. Men forecaſt to prouide ſo much as would maintaine them, if they ſhould liue as long as *Methuſhelah*. This is the care forbidden, when men prouide ſo much for themſelues, as would ſuffice for many families. The king himſelfe, who hath moſt neede of aboundance, muſt not multiply too much his horſes and money; much leſſe ought any

any ſubiect. If any man had neede of ſuperaboundance and ſuperfluitie, the King much more, yet hee is forbidden it. Why then, if it bee a thing to bee barred the Prince, if hee muſt bee ſtinted and limited, what man dares bee ſo bolde as to exceed his bounds, & breake out beyond his borders. This is one example of the diſtruſtfull care.

An other example is, when men prouide againſt all miſchaunces and caſualties, ſo that they will auoyd all loſſes and damages whatſoeuer. And howſoeuer the iudgement of God fall on others, they will be free from all; And though all the world ſhould die before thē for want, yet they will liue and haue aboundance of meate, drinke, and cloth.

They

They will ſo prouide for all euents and daungers whatſoeuer.

A third example of this is, when men doo now prouide things neceſſarie, which may ſufficiently bee prouided in time to come: And this is the care that is here condemned by name, when they care this day, for to day and to morrow too; when this day may care for it ſelfe, and the morrow for it ſelfe. Thus you ſee the right meaning of this commaundement, how Chriſt forbids all extraordinary, curious, and ſuperfluous care. And ſo much for the commandement.

For the morrow ſhall care for it ſelfe,] Now Chriſte layeth downe a ſeuenth reaſon to perſwade them and vs to a moderate care for meate and drinke, both

both for the time preſent, and the time to come.

The effect of the reaſon is this: Euery day that man liueth, hath ſufficient griefe of it owne, and therefore we ought not to care for the time to come, if it may be cared for hereafter: for ſo wee ſhould bring more care vpon vs then needes. That is the ſubſtance of it.

Now to the words: Chriſt anſwereth an obiection, which is this: How ſhall wee do then for the morrow, & for the time to come? Obiect.

Things that bee neceſſarie hereafter in time to come, muſt be cared for hereafter, if it bee poſſible. Anſwer.

That is Chriſts anſwer, euery day muſt care for it ſelfe: the time preſent for it ſelfe, and the time to come for it ſelfe. In which

which words Christ deliuers a notable rule for the framing of our liues, to be remembred and thought vpon, and it is this: Euerie man must knowe his owne calling, and what be the duties of it, and how they must liue in their callings. They must doo the necessarie duties and the present duties of their callings, that is the most necessarie and principall, and those things that the dutie, the time, the day, and the present occasion requires.

Quest. But what must wee do then for the time to come?

Ans. That must bee left vnto God by faith, things present appertaine to vs. *When these things shall be,* (saith *Samuel* to *Saul*) that is, thou being now a King, shalt be confirmed in it, *Doo that which comes to thine hand,*

hand: that is, ſhewe thy ſelfe a King. Thou mayeſt not now plot for time to come, *but as occaſion ſhall be offered*, take them, and lay hold of them, & be not troubled with feare of things to come. The preſent workes of thy calling, looke what they be, and practiſe them. And ſo muſt we do the preſent duties of our calling. As for feare and hope (which are vncertain) of things to come, refer thē to God. We muſt not feede our ſelues with vncertaine hopes, nor vexe our ſelues with vncertaine feares: but we muſt do things preſent. This is a moſt neceſſarie rule for the ordering and framing of our liues.

The day hath enough with his owne griefe] That is, euery day hath affliction, trouble & griefe inogh comes with it, becauſe of our

our ſinnes : Liue we neuer ſo long in this world, euerie day will haue griefe, and griefe enough : And therefore wee neede not, nay, wee may not adde more griefe.

Here Chriſt ſets forth the miſerie of mans life, and that very notably. *Iacob* ſaid, *His dayes were fewe and miſerable*, *Iob* ſaith, *Mans life is ſhort and full of trouble*. And Chriſt goes beyond them both, and ſaith: *Euery day hath griefe enough*. Whereby hee declares and ſets forth notably, the miſerable ſtate of this life, which is full of griefe, affliction, and ſorrow.

Here we learne that we muſt walke in our callings ſo, as wee intangle not our ſelues in worldly cares : for euerie day hath griefe enough of it ſelfe, though we adde none to it; and the

the more we care, the more miſerable do we make our life.

Secondly, this being ſo, wee are taught here further, to labour to eſtrange our ſelues from this life, and to be out of loue with it, and to ſeeke for a better. The Prophet *Elias*, vpon the very miſeries of this life which befell him in particulars, ſaith: *Lord take away my ſoule, I am not better then my fathers.* 1. King. 19. 4.

And *Paul* ſaith: *I deſire to be diſſolued, & to be with Chriſt:* Phil. 1. And, *Oh wretched man that I am, who ſhall deliuer me from this body of earth?* Rom. 7. He ſpeakes not ſimply, but in regard of the better eſtate, and to be with Chriſt, out of this vale of teares. Therfore wee ought not to addict our ſelues too much to the world: but to haue a loue and longing after the life to come. The very con-